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LOYOLA UNIVERSITY CHICAGO

INTERCULTURAL PROFICIENCY OF PRINCIPALS LEADING IB SCHOOLS IN
URBAN AMERICA: A QUALITATIVE STUDY

A DISSERTATION SUBMITTED TO
THE FACULTY OF THE GRADUATE SCHOOL OF EDUCATION
IN CANDIDACY FOR THE DEGREE OF
DOCTOR OF EDUCATION

PROGRAM IN CURRICULUM AND INSTRUCTION

BY
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CHICAGO, ILLINOIS

DECEMBER 2018

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I am grateful for so many people who have inspired me throughout my life and during this extraordinary dissertation process. First and foremost, I give thanks to the Almighty Lord for enabling my decisions to expand my educational leadership perspective for equitable service of culturally and linguistically diverse learners. My experience across education's public and private sectors lead me to further grapple the greater context of public school diversity issues and school choice in America. Why did doctoral studies need to be a dream deferred? No longer with us, I could feel my father's admiration resonate across any uncertainty. From the tender age of ten, I was the family's English-speaking advocate. Baba's encouragement empowered my aspirations beyond traditional norms. As an adult contending with unjust mores our women endure, I found my empowerment in truths of God's last messenger. *Prophet Muhammad* had implored misguided cultures to heed and cherish their women urging that women are humanity's *mainstay* and thus a *woman*, as well as a man, has a societal duty for lifelong learning.

My mother is owed full tribute for my accomplishments. She is the bedrock of the family whose wisdom, determination, and resourcefulness I model after. She dedicated herself to the service of her elderly parents and later to the service of her own family. I have vivid memories of her helping me with homework and was stunned to later learn of her limited literacy. Mama is my greatest motivation to dispel stereotypes about the potential of our women, whether they manage the family, run a business, or lead a school.

Like my mother, my underlying inspirations are my children. As such, this dissertation is dedicated with admiration to *Suzanne, Hanann, Ali, and Jalal!* It was the experiences of their K-12 public and private schooling that motivated me to change career paths. Being first generation Americans blessed with Lebanese, Persian, and Phoenician heritage, my bilingual/multicultural kids' aspirations were not contained. Each now a dedicated professional balancing career, family commitments, and service of community, their father attributes their ambitious work ethic to me but in truth, these four incredible personalities have always been the source of *my* ambition.

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ABSTRACT

This study, based on the qualitatively rendered experiences and perceptions of racially or ethnically diverse school principals leading International Baccalaureate (IB) public schools in urban America, argues that intercultural proficiency development and identity intersectionality of race/ethnicity and gender influence school leadership practice. To make this point, I draw on the frameworks of intercultural competence, identity intersectionality, and culturally responsive school leadership. Through a qualitative methodology, a comparative three-case study is identified from a larger sample of IB schools reported to be favorably employing the Learner Profile, which is a learner framework fostering the development of intercultural understanding. Website document, school principal interviews, and visuals observed during school walk through were analyzed using phenomenology and constant comparative methods. Findings indicated the extent that the principals' prior experiences and training had had on their readiness for intercultural development. Further, the school context, specifically the school mission, philosophy, pedagogical frameworks and ongoing practices reveal characteristics of intercultural proficiency development and convey the influence this has on the principals' leadership approaches. These scholarly findings are significant as they inform urban districts, the IB community, and mainstream leadership practices contributing to educational equity, increased academic achievement, authentic multiculturalism, and improved intercultural proficiency development.

CHAPTER I

INTRODUCTION

“Give me your tired, your poor, your huddled masses yearning to be free.”

Immigrants from around the world leave behind all that is dear and accept this invitation on the Statue of Liberty. The United States of America has been the haven for freedom from persecution and tyranny. Surely those behind the invitation did not envision the tensions a racially and ethnically diverse nation would engender in the absence of an equitable and inclusive society whereby multiculturalism is rooted in the pursuit of intercultural understanding.

Background

Educators and policymakers are increasingly being implored to heed the persisting racial, ethnic, and cultural dissonance between America’s increasingly diverse multicultural student populations and its predominantly white pre-K-through-twelfth grade (P-12) teaching force and leadership. Reasons suggested by scholars are educators’ limited inclination to cultivate the potential assets multicultural students and families bring to the classroom (Banks, 2007; Ladson-Billings, 1995b; Maxwell, 2014; Moll & Gonzalez, 2004; Payne, 2008). Racial equity educators suggest that culturally relevant pedagogy rooted in social justice can contribute to narrowing the persisting academic achievement gap that exists between students of color and their privileged white counterparts (Darling-Hammond, 2010b; Ladson-Billings, 1995a). Advocates of

authentic multicultural education (Banks, 1997; Gay, 2000; Nieto, 2002) draw the distinction between the collections of different cultures among student populations conforming to dominant group pedagogy and an education that intentionally integrates cross-cultural interaction with critical reflection on one's own culture while valuing the cultures of others (Perry & Southwell, 2011). Avid multiculturalists contend that add-on teacher diversity training and academic knowledge about *other* cultures is not sufficient. Moreover, that the collective of students from various cultures in an urban school does not in itself generate culturally responsive practices essential for closing the persisting academic achievement gap between students of color and their white counterparts (Banks, 2007; Gay, 2010b; Nieto, 2013; Tileston & Darling, 2008). Second, only to the impact of teachers on student achievement (Wallace Foundation, 2016), principals play a substantial role in developing the school's organizational culture, developing teachers' skills, and designing and implementing programmatic and curricular reforms that impact how teachers work with culturally diverse students (Tarozzi, 2014).

While the literature denotes the evolvement of multicultural education from the assimilation typology prior to the 1960s to the pluralism typologies of 1990s and beyond (Chapman & Hobbel, 2005), school principal's utility of intercultural understanding as a pedagogical tool (Hill, 2007) for culturally responsive leadership has not been explored. Nor has the capacity of school principals to develop intercultural competence and support teachers in effectively meeting the needs of increasingly diverse student populations (Gardiner & Enomoto, 2006; Khalifa, Gooden, & Davis, 2016). This study examined three urban public school principals' lived experiences that reportedly contribute to their intercultural competence and the impact intercultural development has had on their

leadership approaches with specific consideration to the principals' identity intersectionality of gender, race, and/or ethnicity.

Specifically, the concept of intercultural competence emphasizes an individual's effectiveness in engaging people across cultural differences (Perry & Southwell, 2011) while leadership approaches exhibit the behaviors and/or strategies a principal employs to engage a diverse school community. Qualitatively studying principals' reflections of experiential intercultural learning generated attitudinal predispositions specific to race/ethnicity and gender, training, school contexts, and relevant mentoring principals require for leading multiculturalism that pursues development of intercultural understanding in urban public schools. The results of this dissertation offer firsthand perspectives on the needed work of educating principal candidates and mentoring current principals to support their leadership for intercultural understanding direly needed in the face of persisting institutionalized racism (Nieto, 2014; Perry & Southwell, 2011) and increasing political resistance to multiculturalism (Miranda, 2017; Ngo, 2017).

Historical Context of Multiculturalism and Bilingualism in America's Education

Considering America's relatively young history, an Anglo-Saxon orientation appears to have existed from its early beginnings. Colonizers had established the foundation for the political symbolism of language, ethnicity, and education (Ovando, 2003) that consequently contributed to the construction of the white race superiority and consequent intolerance of multiculturalism. While 17th and 18th-century public schooling was exclusive to white male students, it would become the means to assimilate immigrants in the late 19th century and early 20th century. Palpably due to habitus more familiar to those making decisions, the influx of immigrants at the turn of the 20th century

were well received and possibly the only minorities who were able to maintain their heritage languages. Indigenous languages, represented by American Indians, Mexicans, Hawaiians, and Puerto Ricans, were not successful. For these groups implied assimilation policies have been the manifestations of racist, classist, and religious discrimination (Guinier, 1994). For instance, language policies have often been camouflaged in boastful terms that underscore the superiority of America's democracy, yet as Guinier (1994) asserts, the underlying objectives of English-only mandates serve to advance the practical objective of overshadowing minority cultures.

In her accounts of an often-neglected intercultural movement of early 20th century America, Zoe Burkholder (2011) depicts classroom teaching of race conflated with nationalities. For instance, teachers referred to the Italian race, Japanese race, and the American race, which of course was understood as white Americans ignoring immigrant origins. Nevertheless, as the field of anthropology developed in the 1920s and 1930s, the American classroom became the optimal medium to propagate anthropologists' scientific understanding of race and culture. By the end of the 1930s, textbooks, curriculum discussions, journal articles, and other reflections of educational thought became explicitly anti-racist referring to race as color rather than nation and insisting on the equality of the races. Yet, after World War II, the race dialogue moved away from the anthropological insistence of race as a social construct and toward race as culture.

Further, Burkholder (2011) explains teachers of the 1940s favored the anthropological notion of culture to identify racial minorities and completely avoid discussing race, which, in turn, inadvertently dissociated from anthropologists' intentions for an anti-racist curriculum. As anti-communist mindsets overcame the country, teachers

refrained from controversial topics altogether and soon racial minorities were portrayed as fundamentally different from the white majority. Burkholder illustrates how these shifts in discourse derailed a transitory intercultural education movement and anti-racist curriculum. Ironically, as the modern civil rights movement began to demand the recognition of racism and insist on justice for black America, American education had abandoned the idea of teaching tolerance and racial equality (Burkholder, 2011).

Amidst a push for melting pot assimilation practices in educational institutions, lobbyists riding on the wave of the civil rights movement of the 1950s were able to influence legislation for bilingual education and its potential support of diverse cultures (Ovando, 2003). The pursuit of interracial harmony at the onset of desegregation was an impetus for advocacy of multicultural education, also referred to as intergroup and intercultural education (Banks & Banks, 2007). A significant development affirming the interconnectedness of language and culture (Hill, 2007) came as a byproduct of President Johnson's war on poverty in the late sixties.

In 1968, the federal government enacted the Bilingual Education Act (BEA). BEA was also referred to as Title VII of the federal government enacted the Elementary and Secondary Education Act (Stewner-Manzanares, 1988). Language-minority students' inherited languages and cultures were to be recognized in aspects and/or procedures of day-to-day school operation. An extraordinary historical precedent, the federal government inadvertently paved the way for building upon students' home cultures, languages, and prior experiences while seeking proficiency in the English language (Crawford, 1987). While still contentious, bilingual education appeared to be a given in educational circles. However this period was short lived as the acceptance of bilingualism

was born out of compliance since school districts were required to accommodate required reporting on how they were meeting the needs of English language learners in order to receive federal funding.

Nonetheless, another vital event, the 1974 Supreme Court case *Lau v. Nichols* (414 U.S. 5637), advanced the prospect of bilingualism. Additional pressure on school districts to implement some kind of meaningful instruction for English language learners (EL) came from the Office for Civil Rights, which issued the 1975 *Lau Remedies* specifying culturally responsive pedagogical strategies and professional standards for bilingual teachers. Significant to multiculturalism in public education (Chapman & Hobbel, 2005), the *Lau Remedies* redirected school districts to provide strong versions of bilingual education for language minority students to enable them to become bilingual, biliterate, and bicultural (Cazden & Leggett, 1981). Such dual language cultivation empowered fast-growing Hispanic communities to preserve some form of an ethnic culture while becoming American (Ovando, 2003).

During this time, studies of culturally responsive teaching (Cazden & Leggett, 1981) and culturally compatible teaching (Jordan, 1985) showing greater academic success with Hawaiian and Native American students affirmed the earlier work on the mismatch between the language patterns of African Americans and the school in larger urban settings. Gloria Ladson-Billings expanded on this work to develop the theoretical model of *culturally relevant pedagogy*, which addresses both student achievement as well as “helps students to accept and affirm their cultural identity while developing critical perspectives that challenge inequities that schools (and other institutions) perpetuate” (Ladson-Billings, 1995b p. 469). In their synthesis of the literature, Aronson and

Laughter conjectured that while Gay's work focused on teacher practice and Ladson-Billings work focused on "teacher posture and paradigm...both strands strongly embraced social justice and the classroom as a site for social change" (2016, p. 163).

Any advances made with culturally relevant school practices and expansion of bilingual/bicultural programs inadvertently contributed additionally to the construction of cultures unique to the home/school contexts. Thus, a wider range of blended cultures was produced to create an even more intricate multicultural spectrum between Anglo-Saxon nationals on one end to the continuously arriving internationals at the other end (Dorner, 2012; Stewner-Manzanares, 1988). Ironically, the period also saw a growing recognition of international education and the potential benefits of multiculturalism for competing in global markets.

During this time, public districts as well as private schools seeking to offer a more rigorous curriculum aimed at developing internationally minded learners valuing diverse cultures and languages sought after the International Baccalaureate (IB) programs. Originally designed for expatriate secondary school students of private schools preparing for college entrance exams, the IB Diploma Program (DP) was created in Geneva, Switzerland in the 1960s (Walker, Bryant & Lee, 2014). The IB began to influence learning in the United States (U.S.) in the 1970s.

In 1977, the IB expanded and diversified its portfolio to establish the North American regional office located in New York (Bunnell, 2011a). The IB became successful due to the focus on global citizenry for a competitive workforce. Currently, the IB has four programs preparing students, ages three to 19, of all school types for a global society. The Primary Years Programme (PYP) servicing grades PK – 5 and the Middle

Years Programme (MYP) for grades 6 – 10 were both designed to provide learners a curriculum framework that underscores inquiry and intercultural understanding intended to prepare students for the highly rigorous DP in grades 11 – 12 (Bunnell, 2008, 2011b). The fourth IB program, the Career-related Programme (CP), was established in 2012 providing high school students in grades 11 and 12 opportunity to enroll in courses following pathways in industry areas they wish to pursue in post-secondary studies. Essentially, the CP prepares students through rigorous academic yet practical learning and enables to competently develop skills needed for life-long learning (International Baccalaureate, 2015). As of October 2018, there were 6,425 programmes being offered worldwide, across 4,960 schools (www.ibo.org).

The context of this study is situated in urban public schools implementing the MYP, which spans across grades 6 to 10. Introduced in the early 1980s, the MYP was designed to better prepare students for the DP providing students, teachers, and school leadership with a curriculum framework and ethos for becoming globally literate (Bunnell, 2011b). The MYP curriculum framework is grounded in inquiry as a mode of teaching and learning. In addition to the requirement of learning a foreign language while simultaneously advancing the mother tongue language, the MYP curriculum embeds global engagement activities as well as service learning across local and greater communities (Bunnell, 2011b). At the core of its mission, “the International Baccalaureate aims to develop inquiring, knowledgeable and caring young people who help to create a better and more peaceful world through intercultural understanding and respect” (www.ibo.org). As part of the IB programme authorization process, teaching and leadership staff are required to complete minimum level training designed specifically for

teachers, coordinators, or principals and facilitated by IB experts. Further, a school's commitment to scheduled ongoing teacher reflection and collaboration is among the key standards and practices IB has established for each of its programmes (IBO, 2015).

The IB emphasizes the importance that school leadership's *vision and mission imbues the philosophy and values of the IB*. Thus, vital would be building principals' readiness to embrace the IB ethos and embody intercultural competence essential to leading for intercultural understanding. Minimally existent in the literature, IB principals' multicultural and diversity dispositions, as well as leadership approaches, may be a rich source of reference for multicultural school leadership.

Problem Statement

A plethora of research literature asserts the impact of the learner's culture in the equation of teaching and learning (Ladson-Billings, 1995b; Sternberg, 2007; Tileston & Darling, 2008; Zion & Kozleski, 2005). The concept of culture is commonly described as the values, language and dialects, worldviews, nonverbal communication, and frames of reference (Banks, 2006). For the purpose of this study, I underscore the importance of disrupting the simplified understanding of culture by opting the United Nations definition as "the set of distinctive spiritual, material, intellectual, and emotional features of a society or a social group, and that it encompasses, in addition to art and literature, lifestyles, ways of living together, value systems, traditions and beliefs"(Culture, para 2).

With a perpetual range of nuanced cultures continuously forming nationally and a rolling influx of immigrants importing international cultures, school systems, and learning environments need to be conducive to what Fennes and Hapgood (1997) depict as the fluidity of intercultural learning. It is challenging to draw relationships between

principal leadership and impact on school cultural responsiveness as very limited research exists on school principals' development of the intercultural proficiency essential to working in multicultural school contexts (Hernandez, Kose, 2012; Moss, O'Mara, & McCandless, 2017). Students' intercultural understanding is influenced by the school's internal cultural context, an example set by educators, the formal curriculum, and implicit curriculum experienced in school-wide practices (Hill, 2006).

Available studies on multicultural leadership within public schools in America focus on exploring *teachers'* dispositions and value for the intercultural difference in their experiences in increasingly diverse classrooms (Pedersen, 2010; Tarozzi, 2014). Yet learning also happens across the school's co-curricular and extra-curricular functions directly influenced by principals in addition to the impact they have on teachers and classroom instruction while leading pedagogy (Drago-Severson, 2012). Thus, it is palpable the personal outlook and interactions of principals has the potential to transform how a school's vision of diversity is transmitted to teachers, students, and other stakeholders, thereby affecting expectations (Cross & Rice, 2000; Leithwood & Jantzi, 1990) for potentially transforming the status quo to more culturally relevant practices (Ladson-Billings, 1995b) and developing intercultural sensitivity (Bennett, 1993). Further, teachers need ongoing modeling and coaching (Wallace, 2009) in addition to the required professional development on intercultural understanding (DeJaeghere & Zhang, 2008; Richardson, Imig, & Ndoeye, 2013) for realizing the funds of knowledge (Delpit, 2006; Ladson-Billings, 1995b; Moll & Gonzalez, 2004) that culturally and linguistically diverse students can contribute to the school community.

Champions of culturally proficient schools (Darling-Hammond, 2007; Ladson-

Billings, 1995b; Lindsey, Roberts, & Jones, 2005) are broadly aligned to Shi-Xu's (2001) proposition that development of intercultural understanding should manifest as a systemic critical pedagogical undertaking harnessed by educators whose aim is to learn about themselves in the process of exploring the "cultural power relations in which intercultural communication takes place" (p.10). Thus, school principals who actively reflect on their own perceptions and sense-making of cultural difference are likely better able to cultivate what Deardorff (2009) describes as a framework of intercultural competence; "a process encompassing integrated skills, knowledge, practice and reflective experiences across the learning community" (p. 34).

Arduous to the field, current principal preparation programmes across the nation have yet to resolve the challenges of preparing school leaders for engaging culturally and linguistically diverse communities citing the limited opportunities for candidates to gain pre-service experiences in culturally diverse field experiences (Darling-Hammond et. al, 2007; Wallace Foundation, 2016). In fact, very limited principal preparation programmes include options for cross-cultural practicums primarily due to limited resources for establishing and sustaining more diverse university/district partnerships. International practicums are additionally limited (Richardson, et al. 2013). Although international experiences have shown to contribute to candidates' disposition to becoming globally minded (Pedersen, 2010; Tinkham, 2011), and increased their potential for intercultural competence (Richardson et. al, 2013), a scarce number of principal candidates can afford them. The recent studies by the Wallace Foundation Project (2016) emphasize much work is needed by universities, districts, and at the state level to advance the slow progress towards improving principal preparation programmes for tackling needs of

increasingly diverse school communities.

Research Rationale: Advancing the Current State of Urban School Leadership

U.S. higher education institutions endeavor to graduate adequately prepared K-12 principals for the growing culturally and linguistically diverse student populations across America's public classrooms. Increased accountability for student achievement and competing demands of school principals make this preparation an arduous undertaking. In addition to being instructional leaders, facility managers, teacher mentors, and community liaisons, principals of multicultural school communities have the more challenging struggles in the face of inherently inequitable U.S. public school education systems designed to quietly absorb rather than positively distinguish the merits and needs of culturally and linguistically diverse learners (Moll & Gonzalez, 2004).

Nevertheless, principals with less diverse student populations have an even greater need to re-examine the status quo and at minimum examine illusory assumption of inclusiveness simply because their school celebrates Black History month and/or holds an annual international culture day event (Banks, 1998; Irvine, 2010). The Wallace Foundation studies (2016) reveal principals' consciousness of and readiness for diversity continues to be a significant challenge in higher education leadership and/or principal preparation programmes are not adequately tackling. While principal preparation programmes continue to be reevaluated and redesigned, the onus is on school districts and professional development institutions to provide principals with necessary training specifically for intercultural proficiency development.

Notwithstanding universities' evidenced lag in producing adequately prepared school principals, current urban public school principals pursuing intercultural

understanding are likely acquiring their skill set through relevant prior experiences, alternate sources of training and/or ongoing professional development. Much may be garnered from their practice that can be adapted in the short term by districts vetting and supporting new principals and in the long term by universities redesigning principal preparation programmes.

Specifically, it was worth investigating the practices of urban principals pursuing education equity resulting from intercultural understanding (Skrla, Scheurich, Garcia, & Nolly, 2004) through the implementation of International Baccalaureate (IB) programmes. While the increase in urban districts acquiring IB programmes accreditation may have been driven in part by curriculum reform initiatives and the intentional effort to appeal to families with more rigorous curriculum, the globally minded ethos of IB renders its programmes to leverage diversity and potentially contribute to culturally relevant pedagogy. IB programmes are designed to engender lifelong learners who are internationally minded by intentionally developing specific learner attributes that harness intercultural understanding, multilingualism, and global engagement (IBO, 2013). Herein manifested the opportunity to explore the dynamics of such a school environment, specifically from the perspective of the principal and his/her leadership. What factors about such a principal's training, prior experiences and disposition towards diversity contribute to his/her development of intercultural proficiency and ensuing leadership practices?

The purpose of this qualitative study was to illuminate the leadership dynamics of purposively selected principals assigned at urban schools authorized by IB to implement the MYP. I explored the approaches IB MYP school principals employed to develop their

own intercultural proficiency in preparation for leading school-wide practices and instructional pedagogy towards intercultural understanding. Examining such a principal's reflections on his/her lived experiences with diversity and promoting intercultural understanding provided the platform for analysis of how the principal's gender, racial, and/or ethnic dimensions of their identity interact and contribute to the interplay of intercultural proficiency development with leadership approaches.

Essentially, this study ascertained predispositions, relevant experiences, training, and supports that contribute to developing a school principals' intercultural proficiency in the context of an IB MYP urban public school. Through a multi-case comparative study, qualitative interview data was generated employing an inductive process and analyzed utilizing deductive reasoning empirically to contribute answers to the following:

Key Research Questions:

RQ #1 How do principals describe the role of intercultural understanding within the MYP and as part of leading an IB school?

RQ #2 To what extent does a principal's intercultural proficiency influence their school leadership approaches?

RQ #3 What prior experiences, training, district and/or IB professional development and IB-authored materials do principals find useful for developing intercultural proficiency?

Methodology and Design

The research methodology is qualitative in nature utilizing an empirical comparative case study design with thematic analysis and descriptive statistics. The design was organized around the three main research questions, collected data, coded

data, and thematically analyzed data for interpretation and reporting. The research took place in an urban district in the Midwest region of the U.S. The sample is three principals of neighborhood public schools authorized by IB to implement the MYP as depicted in Figure 1 on the following page. The population of the study is relevant to principals of urban public schools within the U.S. The sample I had identified is comprised of three principals appointed to schools within a major urban public school district in the Midwestern U.S. that are authorized to implement the MYP, and whose principal had served as an administrator for three or more years. Figure 1 on the following page depicts the selection process of the study's purposive sample.

Study's Participants

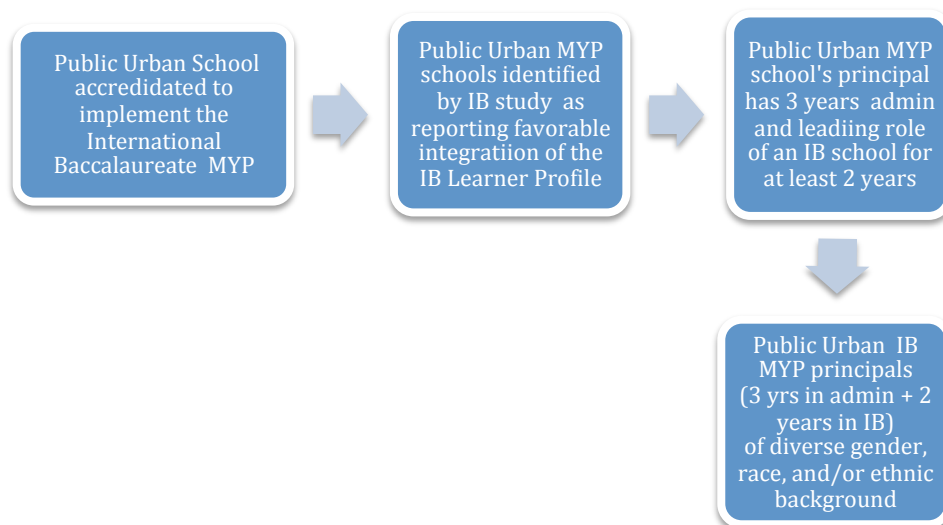


Figure 1. Study's Purposive Sample

In addition to the principals' number years in leadership, the school context was also purposive. These schools were selected from a group of MYP schools reported in an IB commissioned study to be integrating at a favorable level the IB Learner Profile (LP).

The LP is a framework designed to develop lifelong learners who are attuned to their respective role as fellow humans to care for a shared planet and help make the world more peaceful (IBO, 2015). Thus, an LP attentive school was a criterion since the focus was to examine qualitatively how the IB MYP principal was leading intercultural understanding.

The expectations were for this study to reveal experiences and/or training principals of IB schools deem significant to their intercultural competence. Further, the study rendered the potential influence of identity intersectionality on principals' development of intercultural competence. These revelations inform university principal preparation programmes and the IB of necessary skillsets for preparing principals to lead an IB missioned school. Further, district leaders benefit from findings for consideration of principal candidates' prior experiences and dispositions in the hiring process. Additionally, recommendations from these findings inform district decision-making for formulating principals' professional development plans thereby contributing to their support and success, and decreasing multicultural school leadership challenges that enable the persistence of the academic achievement gap.

Creswell (1998) ascertains that qualitative methods explore and analyze individuals or groups attributed to a human or social problem. This qualitative method involved interviewing, collecting data in the participant's setting, collecting and analyzing documents relating to principal and school practices, thematically analyzing the data from specific to general themes, interpreting the data's meaning, and writing this dissertation to present the findings (Creswell, 1998). The design provided a strategy of inquiry, an empirical comparative multiple-case study, including descriptive statistics. A

multiple case study provided the opportunity for comparing and contrasting in-depth understanding of a contemporary phenomenon in real-life context with intended differences in the subjects and surroundings (Yin, 2003). The descriptive statistics in qualitative research used numbers, as in quantitative research, and established the significance of the research, documenting known facts and describing a sample (Merriam, 1998) thus this method and design were appropriateness for the purpose of this study. As the use of concepts evolves over time and/or concepts are used for varied fields and purposes, it was important to set forth the definitions of concepts utilized in this study. Table 1 on provides the definitions for the key concepts this study examined as related to school leadership of multicultural school environments.

Table 1

Key Concepts Definitions

Concept	Definition	Source
<i>Intercultural</i>	A particular kind of interaction or communication among people, one in which differences in cultures play a role in the creation of meaning.	(Bennett, 2004)
<i>Intercultural understanding</i>	A combination of cognitive knowledge about world issues, social justice, equity, and culture diversity coupled with a set of affective attitudes of empathy, respect, and open-mindedness. An experiential and developmental process that involves both engagement with other cultures and engagement with an understanding of one's self.	(Hill, 2006) (Heyward, 2002)
<i>Intercultural competence</i>	The ability to effectively communicate and in intercultural situations, to appropriately shift frames of reference and adapt behavior to cultural context.	(Deardorff, 2009)

<i>Intercultural proficiency</i>	A multifaceted concept often associated to ideas like: (a) global awareness, (b) adeptness at intercultural communication, (c) openness to diverse people, (d) intercultural sensitivity.	(Clark, Flaherty, Wright, & McMillan, 2009)
<i>Cultural proficiency</i>	<i>Cultural proficiency</i> : mind-set and worldview, a way a person makes assumptions for effectively describing, responding to, and planning for issues that arise in diverse environments.	(Terrell & Lindsey, 2008)
<i>Multicultural Education</i>	Educational theory that fosters cultural pluralism while recognizing the differences across cultures, religions, races, ethnicities, genders, abilities, socio-economics, and sexual orientation.	(Banks, 2006)
<i>International Education</i>	The essential elements of an international education are: understanding cultural identities across national frontiers, knowledge about global issues and the interdependence of nations, critical thinking skills applied to trans-national issues and world cultures, and an appreciation of the human condition around the world.	(Delors, 1998)

CHAPTER II

LITERATURE REVIEW

In this chapter, a review of the related literature reveals an essential gap in the research on urban principals' development of intercultural competence. Literature in educational leadership that focuses on multicultural education explores the areas of culturally relevant pedagogy, diversity, and intercultural competency. However, research on the developmental aspects of intercultural proficiency and school leadership in a multicultural urban school context has yet to be explored through the lens of the principals' identity intersections of race, ethnicity, and gender. This dissertation study was guided by the intercultural competence development framework (Deardoff, 2009) and informed by the framework of Culturally Responsive School Leadership (Khalifa, Gooden, & Davis, 2016). Also, see Table 1 of Chapter I for further reference regarding intercultural competence.

Cultural and Linguistic Diversity

The concepts of multiculturalism, cultural diversity, and cultural proficiency exist in the P-12 literature primarily as references to the steadfast increase in cultural and linguistic diversity across schools in America (Banks, 2006; Terrell & Lindsey, 2008; Reis & Méndez, 2009) with limited progress towards a culturally relevant asset-based paradigm (Delpit, 2006). Conversely, an abundance of literature documents teachers and principals' deficit thinking and its detrimental influences on the academic performance of

students of color (Gay, 2010; Ladson-Billings, 2009; Lindsey et al., 2005). Rather than looking for strengths students bring from their cultural communities, educators with a deficit outlook identify the academic performance of culturally, ethnically, or linguistically diverse students and equate deficiencies as learners to perceived deficiencies in their culture and families (Yosso, 2005). Although researchers have identified the need for principals to demonstrate how diversity is a value-added resource that will enhance the learning environment for students, teachers, and the community in a positive and enriching manner (Mahon, 2006; Reis & Mendez, 2009), principal preparation programs have made minimal progress towards meeting these needs (Wallace Foundation, 2016).

Opportunity Gap

The federally mandated No Child Left Behind (NCLB, 2001) brought to the surface the challenges of closing the persisting academic achievement gap between children of color and their white student counterparts (Payne, 2008). As America's K-12 educators are still convalescing from an era of compliance and accountability the 2001 NCLB imposed through 2015, promise and optimism hail its successor, 2016 Every Child Succeeds Act (ESSA). ESSA shifts federal power to State and districts (US Department of Education, 2015) presenting opportunities for local districts to advance lagging progress in an authentic multicultural curriculum that leverages diversity.

This is especially pressing in light of the current divisive anti-immigration climate and an unpredictable administration that has shown minimized regard for engaging an international community. Consequently, the current macroclimate may serve as an impetus for urban school leaders daring to counter America's historical outcomes of the

racial achievement gap one building at a time. However, in order for school principals to lead the school community to challenge prevalent inequitable public education practices, they would need to embody the self-consciousness and reflexivity developed through intercultural competence that is requisite of authentic multiculturalism and social justice advocacy (Moss, O'Mara, & McCandless, 2017). Hence, the unique contexts of urban public schools being led by principals of diverse identity facets each utilizing intercultural understanding as a pedagogical tool may prove to be the fertile ground of opportunity for this significantly needed work.

Multicultural Curriculum

The literature on multicultural curriculum theory reflects underlying aims of breaking down elements of the demands for equity in education primarily reproducing reformist dialogues around issues of minority subgroups including English language learners not achieving at par with their white peers (Pinar, 2008). The issues of institutionalized inequities endure as multicultural curriculum glosses over the particulars and complexities of cultures (McCray & Beachum, 2010). A further implication of the status quo is a predominantly white school leadership force. While analysis of public school principal demographics of 1987-1988 revealed only 1 in 4 principals was a woman, the National Center for Education Statistics found that for 2011-12, 52 percent of principals were women (Sparks, 2016).

The study also revealed a “slight tick in the share of school leaders who are nonwhite, but white principals still make up nearly 90 percent of the total” (Sparks, 2016, p 4). Additional studies examining school leadership qualifications and background experiences contend that most principals do not have the cross-cultural experiences to

develop and model intercultural competence and the accompanying worldview that can embrace the complexities of cultures (Perilla, 2014, Wallace Foundation, 2016).

Principals have the daunting task of negotiating with central office and district leadership for autonomy to enact culturally relevant pedagogy. Further, they must navigate the complexities across and within cultures while developing their own self-consciousness for recognizing what they do not know and the inherent influence of [its] absence on their staff and learning community (Horsford, Grosland, & Gunn, 2011; Howard, 2006a; Howard, 2006b; Howard, 2010).

Overall, the literature reflects how various scholars have contributed to the field of multicultural education and social justice school leadership (Arredondo & Perez, 2003; Banks & Banks, 2007; Cochran-Smith, 2001; Gay, 2001; Henze, Katz, Norte, Sather, & Walker, 2002; Ladson-Billings, 1995b; Larson & Murtadha, 2002). However, limited literature is available on the contextualized dynamics of the multicultural leadership of public schools (Gardiner & Enomoto, 2006, Santamaría & Jean-Marie, 2014) particularly the development of principal's intercultural competence. Hernandez and Kose (2012) applied Bennett's developmental model of intercultural sensitivity to conceptualize an understanding of principal's cultural competence arguing, "principals may understand difference, particularly as it relates to a racial/ethnic achievement gap, and how these interpretations may influence leadership practices" (p. 526).

Notwithstanding, little is empirically known about *how* interculturally competent school principals influence school milieus vital to the hidden curriculum implicated in routines school-wide practices (Schubert, et al., 2002) and communicated through visuals displayed throughout the school building (Moss, O'Mara, & McCandless, 2017).

According to the limited research in this area, (Bennett, 1993, 2004; Deardoff, 2008, 2009), intercultural competence is a lifelong continuum of growth driven by ongoing reflection on the combination of skills, knowledge, and cross-cultural experiences.

While studies have identified slight improvement for diversity readiness in principal preparation programs, the recent synthesis of studies commissioned by the Wallace Foundation (2016) shows a shortage of diverse cross-cultural clinical experiences among aspiring leaders. Such scarcity prompts my study's motivation to deduce qualitatively from the intercultural lived experiences of principals leading in a multicultural context with a school mission tenet for intercultural understanding. This is the emphasized aim of schools implementing one or more of the IB programmes and thus with the expansion of IB program offerings in urban public school districts, the contexts of this study's purposive sample was fertile ground to explore.

The common essence between international education and multicultural education is the recognition of difference across cultures and the pursuit of intercultural interactions. Whereas multicultural education seeks harmony and respect transcending difference across cultures and various aspects of identity facets, international education seeks understanding and appreciation of cultural identities across nations deemed as interdependent of each other (Banks, 2008; DeLors, 1998). Hill (2007) recognizes the national/international distinctions in the literature between multicultural and international education but underscores their discernible parallels for reaching intercultural competence as compared in Table 2 on the following page.

Table 2

Comparison of Multicultural and International Education Perspectives

Multicultural (Fennes and Hapgood 1997)	International (Heyward 2002)
1. Awareness	1. Limited awareness (monoculture I)
2. Understanding	2. Naïve awareness (monoculture II)
3. Acceptance and respect	3. Engagement-distancing (monoculture III)
4. Appreciation and valuing	4. Emerging intercultural literacy
5. Intercultural competence	5. Transcultural competence

Note: Adapted from (Hill, 2007 p. 260)

As both education perspectives employ intercultural understanding as a pedagogical tool, I concur with Hill's outlook on the potential benefits of fusing the multicultural and international education perspectives.

The IB School Context

The expansion of IB programs in public schools across the U.S. may have inadvertently contributed to multicultural education by creating school contexts that increase opportunities for intercultural interactions both through the required second language learning and through global contextualization of the curriculum (Hill, 2010). The four IB programs (PYP, MYP, DP, and CP) share the ethos of developing globally minded learners who value diverse cultures and seek intercultural understanding to better cohabitate a more peaceful world (Bunnell, 2011a). Establishing the values and vision for the continuum of international education, IB translated their mission into a set of learner attributes coined as the Learner Profile, which now transcends all four programs.

The IB Learner Profile

The Learner Profile (LP) represents ideals that aspire to motivate, inspire, and

focus the work of IB school principals and teachers, setting a common purpose and perspective (IBO, 2015). All IB schools are expected to incorporate the LP into their pedagogic approaches across the curriculum. This expectation challenges teachers to be aware of their local context, and interpret the requirements of the LP against a respectful understanding of the cultures of their students and community (IBO, 2008). The ten attributes of the Learner Profile are: communicator, respect, thinker, balanced, risk-taker, caring, reflective, open-minded, knowledgeable, and inquirer. These ten attributes of learning are designed to promote academic rigor and a commitment to a value system leading to the development of learners who are both academically well prepared and internationally minded.

IB School Leadership

Certainly, principals of IB schools need to draw on a range of capabilities to support the culturally enriched teaching and learning for all students and teachers. In addition to competing for district and State accountability demands, IB principals of urban public schools have the additional challenge of understanding how to lead towards intercultural understanding communities which have varied, sometimes contradictory, expectations of both education and its leadership (Calnin, Waterson, Richards, & Fisher, 2018). Notably, research of IB school leadership is limited to the minimally studied distributed leadership between principal and IB program coordinator (Lee, Hallinger, & Walker, 2012).

Nonetheless, Calnin et al. accentuate IB's undertaking to "design a leadership development framework which takes into account research, culture and context to enable leaders to enact the IB's vision" (p 29) through the pilot of leadership attributes in

professional development workshops in the Americas and Asia Pacific IB regions. The seven leadership attributes currently being piloted are referred to as *intelligences* of the following facets: *strategic, pedagogical, entrepreneurial, relational, reflective, heuristic, and cultural*. Developers of this IB Leadership Framework acknowledged these intelligences could be independent yet interrelated and developed over time across different school contexts (Calnin et al., 2018). I believe the identity contextualized intercultural development encounters this study produces can inform this developing framework for the utility of preparing IB principals for urban public schools in America.

Identity Intersectionality

Inter-categorical identity intersectionality provides the epistemological foundation for this study. Although intersectionality originated with the social sciences as a black feminist critical race theory in the nineties (Crenshaw, 2013), it has more recently been expanded to include multiple categories of multiculturalism (MacKinnon, 2013). This dissertation study aims to insulate the intersections of specific categories (race, ethnicity, and gender) in closely examining the interplay of these identity intersections throughout the principals' intercultural development and urban school leadership. The framework layers that guide the study as represented in Figure 2, places intersectionality theory as the expansive yet inclusive paradigm. Moreover, it represents my positionality as a bicultural, bilingual, and biracial former K-12 school leader advocating for culturally and linguistically diverse communities.

I acknowledge that my unique intercultural development filtered through interacting facets of who I was as an individual but it was moreso impacted by the identity intersectionalities I experienced as a young woman who looked *white* but would

later lose this presumed *whiteness* when I chose to express my faith conviction through my attire. Thus, I suddenly experienced more stark identity intersectionalities than that of gender and class. Navigating this often-silent marginalization and ongoing intercultural interactions, both in personal and professional circles, contributed to how I approached school leadership. In line with a recent study noting that women serving in capacities of educational leadership and happen to be members of historically underserved groups in the US “tend to manifest cross-cultural leadership practices through different filters of experience than their mainstream and dominant-culture peers” (Santamaria & Jean-Marie, 2014). I anticipated that each case study would be exceptionally exclusive to the identity facets of the participant principal and his/her conceded development of intercultural competence at the intersections of gender, ethnicity, and/or race.

Culturally Responsive School Leadership and Intercultural Competence Development

Nestled in the proposed echelons framework are intercultural development theory and culturally responsive school leadership, thus essentially framing the study from the broad lens of the epistemology to the school context. The school contexts are significant to the participants’ unique practices and development.

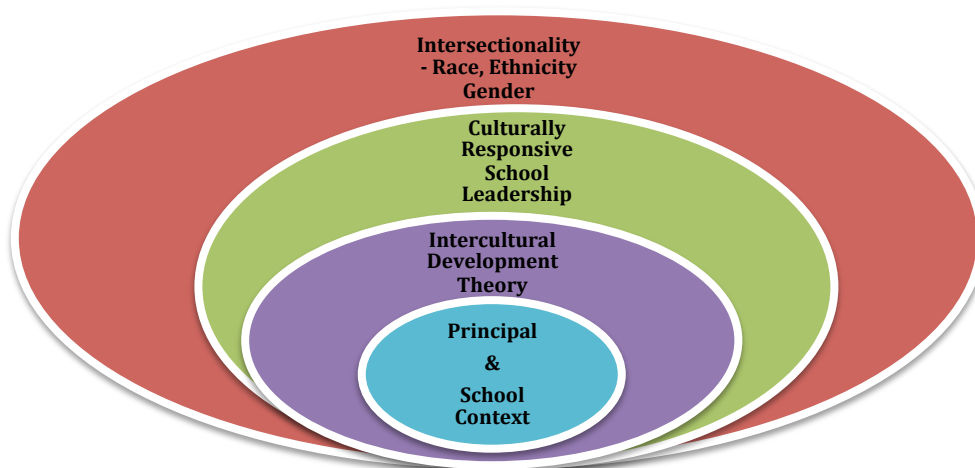


Figure 2. Theoretical Framework Model

Significant literature exists to advance equitable teaching and learning opportunities through culturally responsive teaching and culturally responsive school leadership since the *LAU* Remedies of the 70s (Cazden & Leggett, 1976; Gardiner & Enomoto, 2006; Gay, 2010; Johnson, 2006; Ladson-Billings, 1995a, 199b; Madhlangobe & Gordon, 2012; Merchant, Garza, & Ramalho, 2013; Riehl, 2000). While some exploration has been made into developing teachers' intercultural competence (Dejaeghere & Zhange, 2008; Nieto, 2014; Tarozzi, 2014) this has been minimally examined in the case of school principals (Jubert, 2016). Riehl's (2000) theory of multicultural leadership on educational administration practice continues to be referred to for its three specific key task areas to determine if a school leader is responsive to diversity and demonstrating multicultural leadership. The three major task areas of this framework are: *a. fostering new meanings about diversity; b. promoting inclusive instructional practices within schools, and c. building connections between school and community*. As these tasks are inherently grounded in transformational learning

(Mezirow, 1991), I considered its leadership theoretical framework to guide the design of this study.

Transformational leadership is defined as a leadership strategy that generates reform in the stakeholders, school culture, and educational organizations (Leithwood & Jantzi, 1990). Burns (1978) developed the concept of transformational leadership.

Bernard Bass identified essential acuties of transformational leaders: increasing followers' awareness of task importance and value, moving them from self-interest to organizational goal interest, and activating their higher order needs (Bass, 1985).

Transformational leadership was considered a moral endeavor that raised the morale and motivation of the leader and followers to a higher level (Pepper, 2010). Transformational leadership, as further developed by Kouzes and Posner underscore leadership as a set of learned practices that can be engaged by individuals aiming to transform the status quo.

The five transformational leadership practices include modeling the way, inspiring a shared vision, challenging the process, enabling others to act, and encouraging the heart (Kouzes & Posner, 2007). While the procedural work of culturally responsive school leaders may be transformational in nature (Hallinger, 2003), I sought a more encompassing framework that accounts for the multifaceted scopes of multicultural urban school leadership. A recent synthesis of culturally responsive school literature undertaken by Khalifa, Gooden, and Davis (2016) provides a very comprehensive model inclusive of nearly 160 books, articles, and chapters. Khalifa et al. propose the culturally responsive school leadership (CRSL) framed around four interconnected strands focusing on areas of self-reflection, culturally responsive teachers and school environment as well as engagement of students, parents and communities (See Table 3).

Table 3

Culturally Responsive School Leadership: A Framework from the Literature

Critically self-reflects on leadership behaviors	Develops culturally responsive teachers	Promotes culturally responsive/inclusive school environment	Engages students, parents, and indigenous contexts
Committed to continuous learning of cultural knowledge and contexts	Develops teacher capacities for cultural responsive pedagogy	Accepts indigenized, local identities	Develops meaningful, positive relationships with community
Self-reflective/ displays a critical consciousness on practice in and out of school	Collaborative walkthroughs	Builds relationships; reduces anxiety among students	Is a servant leader, as public intellectual and other roles
Uses school data and indicants to measure CRSL	Creates culturally responsive PD opportunities for teachers	Models CRSL for staff in building interactions	Finds overlapping spaces for school and community
Uses parent/community voices to measure cultural responsiveness in schools	Uses school data to see cultural gaps in achievement, discipline, enrichment, and remedial services	Promotes a vision for an inclusive instructional and behavioral practices	Serves as advocate and social activist for community-based causes in school & neighborhood community
Challenges Whiteness and hegemonic epistemologies in school	Creates a CRSL team that is charged with constantly finding new ways for teachers to be culturally responsive	If need be, challenges exclusionary policies, teachers, and behaviors	Uses the community as an informative space from which to develop positive understandings of students and families
Uses equity audits to measure student inclusiveness, policy, practice	Engages/reforms the school curriculum to become more culturally responsive	Acknowledges, values, and uses Indigenous cultural and social capital of students	Resists deficit images of students and families
Leads with courage	Models culturally responsive teaching	Uses student voice	Nurtures/cares for others; shares information
Is a transformative leader for social justice and inclusion	Uses culturally responsive assessment tools for students	Uses school data to discover and track disparities	Connects directly with students

Note: Adapted from Khalifa et al, 2016

The empirically identified CRSL behaviors categorized in the four strands (Table 3) guided the analysis of rich data generated from the study participants' reflections, document analysis, and observed displays or artifacts. Ultimately, a combination of behaviors across the four categories, or a principal's embodiment of these dispositions, may serve as indicators of a culturally responsive school leader leveraging diversity in the pursuit of intercultural understanding meanwhile developing intercultural proficiency.

As detailed in the definitions of key concepts (Table 1), intercultural proficiency is often referred to as intercultural competence and intercultural sensitivity, both of which are addressed in the available literature with a focus on assessment by Bennett (1993, 2004). Simply defined, intercultural competence development is about the capacity of individuals to respectfully engage and communicate with another so that they have the benefit of another person's cultural perspectives. Ultimately, awareness of the building blocks of developing intercultural competence is essential. When awareness is integrated with knowledge and consciousness of socially constructed norms that privilege particular human difference over others, a school principal's capacity to leverage diversity for leading intercultural understanding may be advanced. For the purposes of this study, I draw on intercultural competence *development*, specifically the process developed by Deardorff (2008, 2009). Deardorff's model of intercultural development, adapted from Kolb's learning cycle (1984) proposes that an individual's attitudes are the basis for acquiring knowledge and ultimately developing a set of intercultural skills through various life events and cross-cultural experiences as illustrated in Figure 3 on the following page.

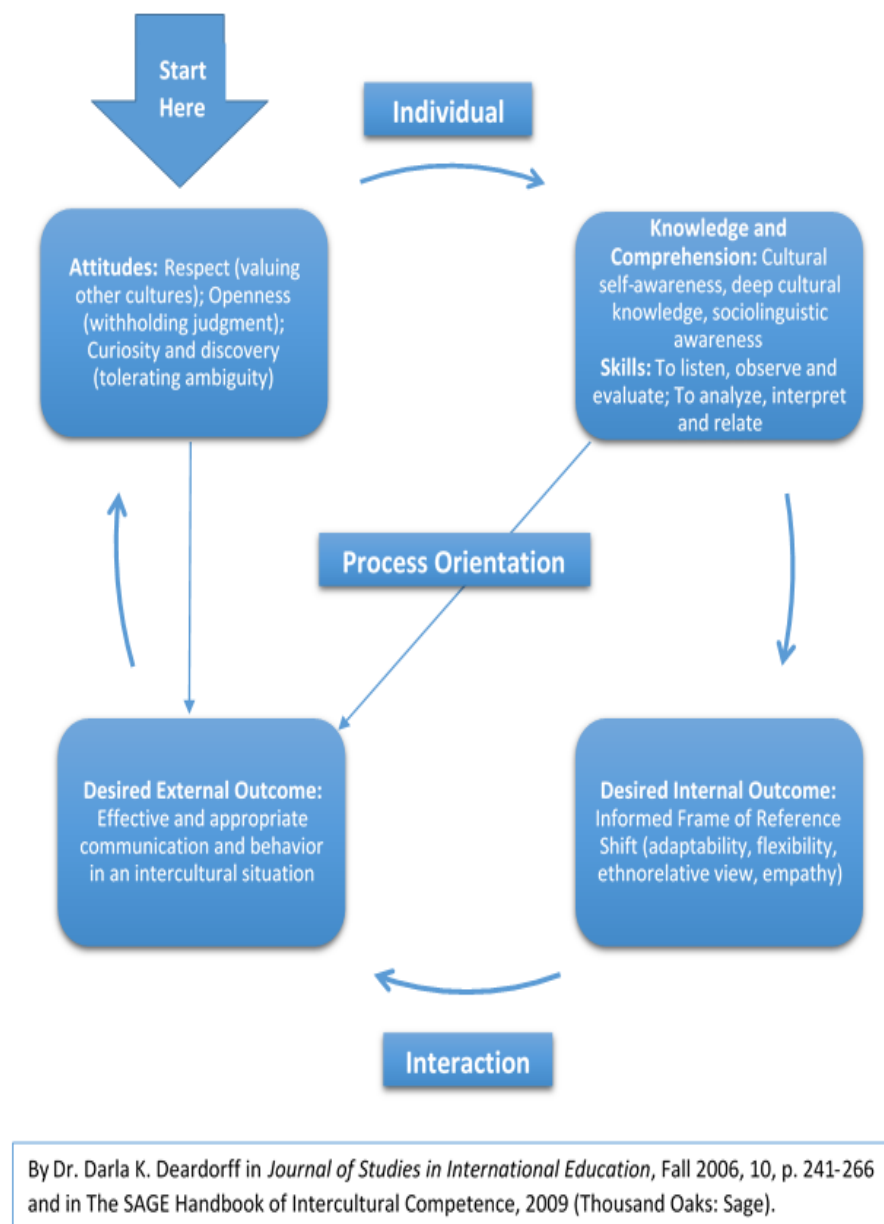


Figure 3. Intercultural Development Theory

Essentially, intercultural attitudes, knowledge, and skills pave the way for an individual to progress toward effective and appropriate behavior in intercultural situations. Intercultural development begins with the foundational attitudes of respect, openness, and curiosity. An intercultural outlook is then developed through increasing awareness, knowledge of one's own culture, and the ability to tolerate ambiguity and

create new categories (Deardorff, 2008). Through the process, one hones affective, cognitive, and skill development and thus influences effective communication with others, consequently affecting the behavioral domain (Deardorff, 2009). Deardorff suggests that when learners cultivate the appropriate mindset about nonconformities, they gain access to the appropriate knowledge and skills about cultural difference. Increased knowledge and skills “moves the learner to a new level of confidence and produces an internal shift, which is then expressed in an external outcome of interculturally competent behavior” (Cartwright, 2012 p.30). These processes of learning about differences impacts intercultural competence and may also influence the level of participants’ flexibility in enacting leadership styles in their pursuit of intercultural understanding. Walker (2005) describes the practices of intercultural leaders as those fostering mutual respect and understanding through actions that denounce injustices

Summary of Literature Review

The literature reveals an essential gap in the research on urban principals’ development of intercultural competence while significant literature exists on multicultural education, the persisting achievement gap between children of color and their white peers, culturally relevant pedagogy, diversity, and the importance of intercultural competency. However, research on the developmental aspects of intercultural proficiency and school leadership in a multicultural urban school context has yet to be explored, and more specifically through the lens of the principals’ identity intersections of race, ethnicity, and gender.

The context of the study, IB World schools in urban public education spaces, presented a unique opportunity to investigate how school principals enact leadership

behaviors. This is particularly unique as the literature on IB school leadership is limited and a framework for IB school leadership is in the emergent stage. This dissertation study was guided by the intercultural competence development framework (Deardoff, 2009) and informed by the four strands of the Culturally Responsive School Leadership (Khalifa et al., 2016).

CHAPTER III

PROCEDURES

This chapter describes the research strategy and procedures I utilized for exploring the experiences, trainings, and identity intersectionalities that contribute to the development of principals' intercultural competence as reflected on by the participants. This comparative case study utilized a qualitative method sequential explanatory design. In this chapter, I present characteristics of qualitative research; address the purpose and research questions; discuss positionality and the role of the researcher; portray the case study unique contexts, describe the participants; indicate the research design; and discuss the data collection processes and data analysis procedures for the three phases of the study. The last sections detail strategies for validating findings, limitations, and ethical considerations of the study.

Methodological Approach

The study aimed to gain an understanding of intercultural competence influences on principals' leadership approaches that are potentially influenced by the intersections of their gender, ethnic or racial identities. To accomplish this, I adopted a research design that is interpretive, emergent, and inclusive of the specific school contexts. As qualitative research allows for a broad approach for the study of social phenomena (Creswell, 1998), it was an appropriate methodology for the purpose of this study. Rich data was generated from the intercultural experiences of IB urban school principals. Through constant comparative analysis of data generated from interviews, school walkthroughs, and public

document analysis, I was able to shed light on *how* the principals experience firsthand and facilitate the day-to-day cross-cultural interactions in multicultural urban school settings. A qualitative data analysis was appropriate for this study as it accounted for the intricacies of human dispositions arrived at through experiences, reflections, and interactions with the other (Creswell, 1998). The lived experiences of racially/ethnically diverse principals with students, families, and communities representing various races, ethnicities, and languages produced authentic data on principals' critical practice towards intercultural proficiency and ensuing leadership approaches.

Purpose and Research Questions

The purpose of this comparative case study was to explore the case study school principals' reflections of how specific experiences, trainings, and the intersectionalities of their race, ethnicities, and/or gender contributed to their development of intercultural proficiency. Essentially, my aim was to illuminate what school contexts, principals' prior experiences, intercultural interactions influence their leadership practices. The following questions drove the study:

- RQ #1 How do principals describe the role of intercultural understanding within the MYP and as part of leading an IB school?
- RQ #2 To what extent does a principal's intercultural proficiency influence their School leadership approaches?
- RQ #3 What prior experiences, training, district and/or IB professional development and IB authored materials do principals find useful for developing intercultural proficiency?

Researcher Positionality

Qualitative research relies on the researcher's engaging in self-awareness and reflexivity throughout the research process. Raising my first generation Arab American children in the same public school district I attended as an immigrant child, I advocated to ensure they experienced the resources of gifted and talented students I was not readily identified for as well as pursuing equitable curricula for my culturally and linguistically diverse community. Advanced graduate study provided me with the opportunity to understand better the complex social issues that diverse student demographics present to schools. My commitment to this topic means I need to be constantly aware of my point of view in relation to the research and writing and to be clear in stating my own positions. I will rely on a reflexivity journal to aid my research process and enhance accountability.

The perspective I bring to this study is that principals who have increased experience with some form of marginalization and pursue opportunities to develop intercultural competence will value diversity, guide teachers to leverage diversity, and find ways to integrate curriculum that reflects multicultural ideas, music, literature, and activities that will be culturally relevant to the communities they serve. Ultimately, I see interculturally competent principals as those who believe every student enriches the school environment with unique experiences, are curious to learn about and connect with diverse community groups, and are able to support teachers' intercultural development.

Principal Case Study School Selections

To explicate how a purposive sample of school principals are leading a school-wide philosophy aimed at developing intercultural understanding in multicultural urban

public schools, I conducted a qualitative multiple-case comparative study with the principals of three public schools accredited to implement the International Baccalaureate (IB) Middle Years Program (MYP). The geographical setting is a major Midwest urban district with over 350,000 students enrolled in 2017/2018. The Baye Public School District was selected for its highly diverse student populations and its recent expansion in the adoption of IB programs to improve the curriculum offerings in neighborhood schools.

The principal sample was selected from a pool of IB MYP schools identified as integrating the Learner Profile (LP) in a recently published quantitative phase of an IB commissioned study. The LP is a framework that aims to operationalize the IB mission for developing internationally minded learners evolving with intercultural understanding (IBO, 2015). Thus, an LP attentive school was a criterion since the focus is to examine qualitatively how the IB MYP principal was leading intercultural understanding.

The three identified principals were intentionally selected to be of diverse backgrounds inclusive of both female and male genders. Through these case studies, I sought to develop a more in-depth understanding of the complexities of the diverse participants and their unique settings (Anfara, 2015). The case study sites are reflective of what Ian Hill describes as national schools “with a multicultural element addressing intercultural understanding...intended to facilitate the integration of immigrant children into the culture of their newly adopted country and to develop cultural empathy on the part of the national students towards the new arrivals” (Hill, 2006, p 30).

Table 4 depicts the variations across the three participating principals, both in

demographics and educational background. Each of the case study principals has over three years of experience as a school administrator with specific experience in leading a school authorized by IB to implement one or more of the four programs, PYP, MYP, DP, or CP.

Table 4

Participating Principals' Background and Demographics

	Alice Caape	Kamilya Sayer	Charles Vincent
Credentials	EdD	Doc Student	EdD
Years*	8	10	10
Race	White	Latina	White
Ethnicity	British	Guatemalan	American
Gender	Female	Female	Male

Note: * denotes number of years in school leadership

Relatedly, the school demographics also represent unique differences when compared to their district as well as in comparison to each other. The commonality across the three buildings is their authorization to implement the IB MYP. Duggan has been authorized for nearly fifteen years, Belmont has been authorized since 2013, and Cayman became authorized in 2017 after a two-year candidacy phase. Table 5 illustrates these demographics of district and the three principals' schools.

Table 5

Participating Principals' School Demographics

	Baye DIST.	Duggan	Cayman	Belmont
Enrollment	300,000+	400+	400+	400+
ED	77.7%	14.4%	91.5%	52.7%
ELL	18.0%	8.1%	29.8%	4.6%
IEPs	13.7%	11.2%	14.1%	10.7%
Asian	4.1%	10.3%	0.9%	4.5%
Black	37.0%	4.2%	13.9%	37.1%
Hispanic	46.8%	24.2%	81.5%	33.1%
White	10.2%	59.3%	2.8%	22.2%
Others	2.9%	2.0%	0.9%	3.0%

ED = economically disadvantaged ELL = English Language Learner IEP = Individual Education Plan

Research Design

In this comparative multiple case study, I explored school principals' reflections of experiences with students, teachers, and families that entail cross-cultural encounters and consequent intercultural competence development. Each individual case study was closely examined for its contributions as a unique phenomenon distinct to the essential

differences that are generated within the context of the case study site (Yin, 2003) and through the individual principal's experiences resulting from interplays across the intersections of racial, ethnic, class and/or gender dimension of their identity.

Comparative case studies are preferred over single case studies for the potential rich data that may be generated for additional analysis and comparison. I concur with Yin's conjecture that "even if you can only do a 'two-case' study, your chances of doing a good case study will be better than using a single-case design, the analytic benefits from having two or more cases may be substantial" (Yin, 2003 p. 53).

Data Collection Procedures

Data was collected and analyzed in three phases. During the initial phase, I gathered data from various school related program descriptions, journals, announcements, and other documents available through each school's website. In the second phase, I conducted a semi-structured interview with principal participant directly aligned to the study's research questions. In the third phase of the study, I collected data through an escorted walkthrough of the school's general areas observing for displayed artifacts and visuals that implicitly communicate intercultural understanding or are potentially a hindrance to intercultural understanding.

Phase One: Document Review

Merriam (1998) describes documents as "written, visual, or physical communication relevant to the research in question, and are easily accessible as 'ready-made' sources of data" (p 112). I opted for document review as it is recognized for its effectiveness as a research strategy that provides additional insights into the research

topic and enhances the study (Yin, 2003). I used the strategy of content analysis to explore each principal's tools of communicating intercultural understanding with stakeholders. This provided a level of clarity with respect to the principal's initiative for intercultural consciousness. Themes identified from the document analysis served to refine and provide increased focus for specific sections of the interview protocol.

Phase Two: Semi-Structured Interview

Through carefully formulated probes aligned to the research questions, the interview technique was an effective method of data collection in this qualitative study. Within a 70 – 90 minute semi-structured on-site interview, participants had an opportunity to reflect thoroughly on their cross-cultural encounters and ensuing development of intercultural competence. The questions were open ended and allowed participants to articulate responses with their varied depictions. RQ#2 required additional development to gauge the process the participating subjects follow as they convey leadership approaches meanwhile developing intercultural competence through the facets of their gender, ethnic, and racial identity. The following sub questions were added.

RQ#2: To what extent does a principal's intercultural proficiency impact their school leadership approaches?

- a. To what extent does a principal's intersecting identities of race and/or ethnicity and gender contribute to intercultural proficiency development?
- b. To what extent does a principal's intersecting identities of race and/or ethnicity contribute to leadership approaches?

Noting that the quality of data generated during an interview is contingent on the

interviewee's disposition as either open or timid (Creswell, 1998), I primed the participants for the in-depth discussion needed by providing the participants the interview protocol a few days prior to scheduled meeting. Before beginning the interview, I did a member check of the data generated through document analysis, which served as an appropriate segue to the interview.

Phase Three: School Walkthrough

The last phase was a walkthrough of general school areas such as hallways of the front office area, cafeteria, school library, and gymnasium. These are primarily the areas all students matriculate and often the areas approved visitors are likely to walk through. As schools stand in multifaceted relationships with their communities, these spaces hold opportunities for communicating the school's diversity and intercultural understanding or the lack of it (Moss, O'Mara, McCandless, 2017). Displayed artifacts serve to communicate to students and visitors where the school stands about leveraging diversity. These are also spaces where race and gender power dynamics may be tacitly affirmed or neutralized. Through this method, I captured images and noted the uniqueness of the displayed items, which I then analyzed and identified themes, which I consequently examined against the four strands of culturally responsive leadership.

Data-Analysis Techniques

Referring to Creswell's (1998) framework of the five traditions of inquiry, I adapted his table to include the associated phenomenological and case study approaches I used for this study including the specific data-analysis techniques for each (See Table 6).

Table 6

Data Analysis and Representation by Inquiry Method

Data Analysis	Biography	Phenomenology	Case Study
Data managing	Generate and organize	Generate and organize	Generate and organize
Reading	Read through text and make margin notes	Read through text and make margin notes	Read through text and make margin notes
Describing	Describe experiences of principals	Describe the meaning of the experiences	Describe the case and its context
Classifying	Identify experiences	List reflections on experiences for each principal and group statements by themes	Use categorical aggregation and ascertain themes within the categories
Interpreting	Theorize toward developing patterns of meaning	Develop the “what happened,” the “how” of the intercultural development and leadership approaches phenomenon	Interpret case and develop representational generalizations
Representing, Visualizing	Present narration	Present narration of the “essence” of the experience and visuals	Present narrative through the use of quotes and visual presentations

Note: Adapted from Creswell, 1998

Because this study includes a narration of the principals’ reflections, some of the characteristics associated with the biographical approach to the inquiry are included.

Particular attention is given to classification, interpretation, representation, and visualization in the biographical approach. The three methods, website document analysis, semi-structured interview, and school walkthrough generated relevant data. The

opportunity to have engendered participants free flowing reflections of life experiences and circumstances they perceived as contributing to their intercultural competence development, observed for visual artifacts displayed that reflect communication of intercultural understanding across general areas of the school building, and cross-analyzed with data generated from document analysis, triangulation of data was possible.

Strategies for Validation of Findings

To analyze and interpret the data, I established and documented a process that can be replicated. Using *methods* triangulation, the themes established in the document analysis, semi-structured interview, and the school walkthrough were informed by the four strands of culturally responsive leadership framework and the developmental process of intercultural competence. I also compared and cross-examined my findings to foster validity, as “Triangulation...is a powerful strategy for increasing the credibility or internal validity of your research” (Merriam & Tisdell, 2015, p. 245). Further, I used an audit trail to guarantee the validity and created a log to document how the study was conducted and how the findings were derived from the data.

Limitations and Ethical Considerations in the Study

The participants’ continued employment in the school district where the research took place presented an additional imperative to fully respect their rights throughout the research process. I strictly adhered to the ethical requirements of the research process by following procedures detailed in the IRB & RRB protocols and sustained strict levels of confidentiality in all phases of the research. I provided each principal a copy of the signed consent form that includes my contact information for any follow-up questions or

concerns. Participants were given the opportunity to affirm and update data gathered via school website and during my walkthrough of the school building's general areas.

Additional attentiveness was given to masking school and participant identities to protect anonymity. For example, specific data and IB study references that could identify the participant or school were intentionally omitted.

While the in-depth examination of each of the case study principal and school context produced rich data triangulated across the three methods, the comparative analysis across the three case studies is a limitation to generalizability to the larger population. Further, time constraints in principals' schedules limited my accessibility to them for follow up interviews, which could have produced additional examples of related experiences. Yet the aim of this study was to provide context related extrapolations and not necessarily generalizations (Patton, 1990).

CHAPTER IV

FINDINGS AND DISCUSSION

In this chapter, the findings of the three research methods are presented and discussed for each case study principal and their school context. Phase One Website Document Analysis results were informed by Phase Two Interview data analysis and consequently triangulated with practices elicited from images captured during Phase Three School Walkthrough. Table 7 illustrates the three methods for the case studies and administration dates.

Table 7

Case Studies Research Methods and Dates of Administration

Participant / School	Phase I Website Document Analysis	Phase I S.Structured Principal Interview	Phase III Escorted School Walkthrough
Dr. Caape / Duggan	2.16.2018	2.23.2018	2.23.2018
Ms. Sayer / Cayman	5.15.2018	5.25.2018	5.25.208
Dr. Vincent / Belmont	6.24.2018	6.22.2018	6.22.2018

The following paragraphs describe each of the research methods. Thereafter, individual case study analysis is presented under themes that emerged from the data, most of which align closely to the frameworks of intercultural development theory and culturally responsive school leadership. The second half of the chapter presents the data comparatively across the three case studies organized around the research questions.

Website Document Analysis

A highly recommended data source for case studies, document analysis can contribute significantly to ascertaining the context of the phenomenon being researched (Merriam, 1998). Documents reviewed comprised of all documents on school website related to school programs, calendar, mission, vision, and philosophy, student, parent, and community committees as well as the principal's corner or newsletter. These documents provided a preliminary context of the principal's communication with the public. This document content analysis was undertaken to discern the overall message of the school's recognition of diversity, the pursuit of intercultural understanding, and representation of student, family, and community voice in school programming.

Semi-Structured Interview Analysis

In addition to generating limitless reflections through open-ended inquiries, the semi-structured interview allowed for participants a non-evaluative space to share memories of pivotal events and/or experiences that contributed to their intercultural growth along with challenges and optimism each has for the work they do towards intercultural understanding in an urban public school. Initial findings from website document content analysis were used further to guide the interview protocol whereby

participant principals had the opportunity to expand on the preliminary data. Principals' comments about website upkeep and increased use of FaceBook explained the variance of content across the three school websites. Each principal's journey on the continuum of developing intercultural proficiency was nuanced by his/her background, school context, and intersecting identity facets, which were appropriately captured through this qualitative method. Recorded audio of interviews was transcribed through an online service, reviewed carefully for accuracy, coded, and analyzed using the software DeDoose.

School Walkthrough – Visual Images Analysis

The images captured from a walkthrough of general areas provided additional indicators of activities and school-wide practices that reflect intercultural understanding and/or the culturally competent leadership. The participating principal at Duggan escorted me on the walkthrough, which allowed for additional dialogue about various displays and their origination. At Cayman and Belmont, a designated staff member escorted me throughout the walkthrough. As the only approved research participant was the principal, no dialogue took place with the designated escort aside from providing directions through the various hallways. All the areas observed, hallways of the front office area, cafeteria, school library, and gymnasium, were adorned with either student and/or adult created displays some of which directly or indirectly communicate to students and visitors where the school stands with respect to diversity and multiculturalism.

Alice Caape At Duggan School – Case Study

The following section provides a description of the Principal Alice Caape at Duggan School case study. It includes a discussion of the principal, school demographics and case study findings across the three phases of research. Case Study specifications are illustrated in Table 8 for reference.

Table 8

Case Study: Principal Alice Caape - Identifies as White Female of British Descent

School	Demographics	ED	ELL	IEPs
Duggan	59% W, 24 % H 4% B, 10% A	14%	8%	11%
H = Hispanic B = Black W = White A = Asian				

Alice Caape identifies as white woman of British origins. She has been a principal for ten years during which time she earned her Doctorate of Education. Alice has been at Duggan School for the last eight years. Duggan is a neighborhood Baye District Public School serving increasingly diverse students in a major city of a Midwestern state in America. The school's student population is nearly 59% White, 24% Hispanic, 10% Asian, 8% English Learners, 14% Economically Disadvantaged (eligible for free-or-reduced lunch), and 11% Diverse Learners (students who qualify for special education services). For demographic data on Baye Public School District, see Table 5. Duggan has been an International Baccalaureate (IB) school for fifteen years, authorized to implement the Middle Years Programme (MYP) in 2003.

Website Document Analysis

Informative pages across the numerous tabs of the Duggan website communicate

to online visitors the mission, vision, philosophy, and beliefs about student learning and the internationally minded curricular and extra-curricular programs offered. The school profile touts the diversity of the school community amongst which 23 languages are spoken. The main page is bright and welcoming with images of happy students participating in the various school events. The Principal's Corner is accessible from the main page and takes the reader to a log of running entries in which she communicates with families weekly, reflects on her experiences with her daughter, highlights upcoming school events and reiterates the importance of parent engagement in the numerous parent lead committees established to move the school forward in cultivating the benefits of diversity and difference.

The Social Emotional Learning (SEL) page under the home tab has a wealth of details on the activities these committees have undertaken to make space for multicultural student voices both programmatically and within the curriculum. These included after school clubs, field trips, annual multicultural heritage celebration, and an article on the value of learning foreign languages. Review of staff pictures and names reflects a majority white teaching staff. Additional staff of color is seen in support and custodial staff. Subsequent to forming a preliminary impression of the school's website communication about diversity and inclusiveness, I analyzed the text of reviewed documents to determine the frequency of key concepts related to this study appeared in the text of documents and pages reviewed. This data is illustrated in Table 9 on the following page.

Table 9

Duggan Website Document Analysis: Study Related-Topic References

Concept	Frequency Referenced
Culture	8
Difference	7
Intercultural Understanding	1
Diversity	8
Equity	1
International	12
Global	2
Bilingual	1
Languages	2
Bicultural	1
Multicultural	4

Review of data in Table 9 revealed that some topics are referenced more frequently than others. The concept *International* appears significantly more in the text. *Culture* (8), *difference* (7), and *diversity* (8) are evidenced almost equally across the text. The remaining topics are referenced at least once and have related programmatic and/or curricular attributes associated with them. The concept of *international understanding* only appears once and is quoted from the IB mission statement. The school calendar, accessible to the public from the website, displayed notes for significant dates such as holidays, staff and/or parent committee meetings, and staff professional development.

Interview Data Analysis

The themes identified from transcribed audio data stem from the study's research questions and informed by the four strands of the CRSL filtered through the unique experiences of the principals' personal backgrounds at the intersecting facets of their individual identity. The four areas of analysis are: principal's meaning making of

intercultural understanding, factors contributing to principal's development of intercultural proficiency, manifestations of CRSL in principal's leadership approaches, and barriers to leading intercultural understanding with principal's recommendations.

Principal's meaning making of intercultural understanding in IB school

contexts. Principal Caape's reflective response to intercultural understanding spoke to the capacity of individuals to look at human interactions through another person's eyes who might see the world quite differently than them. She believes bilingualism is critical as it enables one to experience the world in another language as it is not at all the to experience other cultures only in English or only in one's native language. An example of Alice's continuous reflection came through in these remarks:

And so I think that for me there's a language component or being at least willing to try and speak and be in another person's language, spending time inside of another space, at the other's cultural space; couple years ago I went and spent a day at an Indian temple with my daughter who was doing some research and it was just, it was a big festival week and I felt the whole time, like I kept thinking inside that space this space doesn't exist for students of color at my school.

Factors that contribute to principal's development of intercultural

proficiency. Alice recalls thoughtfully that she had grown up in integrated schools with experiential learning opportunities and worked to keep up with peers, without much attention to their color or ethnicity. She goes back further to her preschool experience where her mother worked and she went along. She was the only white student among the group and recalled:

I just remember being envious of what felt to me, the friendships and relationships and interactions that I wasn't as much a part of. First of all, I was an employee's daughter there, not all the time, you know, maybe three days a week, but also because there you don't, you don't think of a three or four year old, don't see the difference. But I remember vividly wishing that I was black and not really understanding what I was wishing for.

Alice points to the fact that she grew up in poverty and therefore that facet of her identity counters the notion of privilege associated with whiteness she would grow up to learn about as an adult. She believes her elementary school education provided her with a foundation or platform to be curious and more appreciative about others. She looks back now and says:

What the hell was going on? Because there it was like a school like we would want now, you know, project based learning and student ownership and voice and choice inside that. It was a beautiful, beautiful. I had a beautiful elementary experience and that really taught like, you got to get along with people. It doesn't matter, you're gonna look different, you have different perspectives, but you have to somehow be able to work with each other and be part of something.

The next pivotal set of experiences that contributed to Alice's intercultural competence was her first year teaching in the Dominican Republic where she had a striking experience with families of all shades of color. She goes on to explain:

I've discovered that perhaps there are racial things going on that I didn't see as a white person in that mix. Also, when I returned to the State, I had this couple years of teaching and I felt like I was in the United Nations room because every kid was from someplace else and every kid was looking different, talking from the front and leading a classroom like that felt like there was no longer a color line, right. I don't know how my identity shaped itself that way. Um, except that it feels like it's connected to all those childhood experiences and some of that time working in another country.

Alice also credits her desire to learn Spanish and admiration for Mexican Spanish vs Central American Spanish. The awareness of existing prejudice against whole countries apparently stirred the curiosity and advocacy disposition in her to see the missionary attitude White Americans generally have. She exclaims:

Or that people in poverty are not as creative or you know, like they need things. Americans walking in with all our, our stuff and our knowledge and our education and our art. Big Giant, generous hearts and money, right? Like we've had these things that we carry around. No bias that we think, holy cow. So the most incredible thing that's happened to me within all this is to find out that this human intelligence, even in the poorest, if you have a conversation with someone, listen

intently to their story with, you start to discover if you talk to them who they are and, incredible human intelligence.

As for coursework during studies, she does not feel these contributed to her intercultural growth, rather they just provided a knowledge base. Principal Caape believes there was a shift somewhere in her learning that enabled her to see the ethnocentrism with which people walk around and look at the world. She thinks intercultural competence happens inside another cultural learning experience “to realize just how incredibly fragile and strong the human spirit is.”

Manifestations of CRSL in principal’s leadership approaches. Below is another example of Principal Caape’s leadership towards bringing intercultural understanding to her school and community. Specifically, the example is one of the curriculum and programmatic influence her level of intercultural competence has made. She hoped to bring the diverse families in the school and so consulted with a team of parents about creating space for their children to experience in the school, in their classrooms, Alice shares:

So we had this big endeavor that we called Heritage Hall and we tried to create hall spaces that represents the continents. And we had parents sending artifacts of magazines and books fabrics, and furnishings. It was like a mini United Nations celebration, just wish it was something everyone was as excited about that.

Another programmatic effort is the annual international culture night whereby each grade level in K-8 presents on a different country and over 500 attend to learn about different countries and taste diverse foods. Her aim is for families to host each other for dinner and get to know those who are unlike them but this has to wait, as she “has to focus on rebuilding trust from this racial incident we are still overcoming.”

Meanwhile, Alice works on programmatic aspects of leading intercultural understanding. For example, she has enabled space for a group of Black and Hispanic students who pursued to establish a student lead Culture Crew. She supported their fundraising and approved field trips to the history museum for their access to resources. In fact, they literally have a physical space in the hallway of works they have produced around race and inclusion. Another student initiative that connected students with the greater community was the BWARE Club. Principal Caape sent thirty students and a couple of teachers to a citywide anti-violence conference. Her students were for the first time seeing parts of Baye City they had not known existed. Recalling the experience with admiration, she said:

They went into this thing and it was all south side high schoolers, all of it. Since we are part of the Chapel Hill promise stuff and we have a BWARE Club, so we thought let's step up. They went and our kids were these little white kids with all these big, giant African American high schoolers and they've had some kind of dance off and a bunch of our kids went down and I got goosebumps, right? Like, it was almost as if these kids are modeling that breaking barriers.

Additionally this year, Alice is implementing an intentional approach to follow through on district disseminated African and Black American history curriculum supplements. Leaving the additional curriculum material to the teacher's discretion to integrate was not working and thus she intentionally communicated with teachers and parents using the IB mission and philosophy as a frame, pointing out that the curriculum materials are to be used year round and not just for Black History month.

Barriers to leading intercultural understanding and principal's recommendations. A key barrier Alice identifies for leading the work of intercultural understanding is faculty's resistance to seeing the embedded systemic inequality. She has all the literature and what she felt the needed background experiences to lead the

development of intercultural competence but this year particularly, she is not as confident about her ability to lead people to realize its importance. She explains she has a wide range of faculty, those:

Who are just in abject denial that this is even an issue because we're so open minded and caring towards children. I have a person who will probably lay down his life in a black lives matter march. Like I have this extreme. So we probably hit every piece of that cultural sensitivity continuum in this faculty.

Principal Caape chuckles and points out that even the one black teacher on the team was not ready to lead some of this work. The status quo of being accepted by colleagues or parents has less risk for her. Alice wonders if anyone actually reaches inter-cultural proficiency. Noting she is currently working with a team on the Harvard Implicit Bias, she concedes:

We are engineered to be pretty biased and pretty ethnocentric and pretty much thinking that the United States is the only country that really counts and has any intelligence or creativity; we are so we are so wired to just go to that default mode that you always have to be chipping away at it and what the staff for whom this is a terrifying conversation because no white person in the world wants to accuse a big being accused of being a racist because when you are, you can't prove you're not cause anything that you do in that argument just underlines the fact that you, you don't get it.

Another barrier to this work is the parents' resistance. While some are participating in the current restorative justice peace circles, others are not so keen on it or the integration into curriculum what will bring additional attention to historic systemic injustice. Dr. Caape is particularly challenged this year with the additional integration of curriculum activities around Black and African American history and contributions, as well as the awareness of relations between police and community. She explains:

I had a lot a lot of parents calling me saying, I'm not sending my kid to school if you're, if you're doing that, don't fly that black lives matter flag. Right? Like it was really hard and I had to approach this as an IB principal in a very intentional

way. And this is where I bring out the IB mission and vision. I remind everybody about intercultural understanding and what we're about as a school identity.

Beyond consulting with the city's commission on race relations and tapping into the district's restorative practices resources, Alice is uncertain as to what else to do to help her school community recognize the importance of social justice issues. She refers to the Bilingual Advisory Committee, Social and Emotional Learning Committee, the Multicultural and Equity and Diversity committee, all of which are working on various projects, yet more work is needed, real-life experiences are needed. Principal Caape wishes the district would provide support and incentives for schools such as sending teachers abroad for cross-cultural experiences and monetary incentives to learn a foreign language. She suggests:

At minimum, possibly offer incentives for parent and teacher participation, as it typically is the same few people who are dedicated to this work. Like let's give some scholarships for their kids, give us some opportunities to have poetry slams from multiple cultures and let's pay teachers to show up to that stuff.

As for helpful resources or training by the IB, Principal Caape has come to terms with what she sees as a "good old boys network" whereby the school has to deal with its needs and just run the program that they have pitched through inspirational conferences and workshops. She's has not found the evaluation visit team's feedback of benefit and essentially believes that in order to develop intercultural competence, principals to have a jolting experience, something that requires them to examine closely who they are and what baggage they carry. It seems to her that many view the IB as opportunity to learn about different countries. With exasperation, she explains:

It's not! its about that incredible risk taking and social justice and social action. So for me all these things are closely related, environmental activism, intercultural understanding, making the world a better place and this whole sense of social justice. And I think that's the part underneath this that's so threatening to people is

that I'm, I'm not going to shy away from the fact that if we're going to see change, it's got to start inside our own skins and, and it can only start if all these skins are actually different. Color belongs in the room.

School Walkthrough Analysis

Entering the main hallway of Duggan School, one's attention gravitates to a large colorful banner of the LP attributes each in a starburst around the school name in the center. Through the end of the hallway, oversized international flags are hung vertically above lockers. Another banner features the school logo with the heading *The Future of IB Starts Here*. Further down the hall, another oversized banner has a border of *Be Kind, Be Respectful, Be Responsible* around the words *Self-Management*. Student self-portraits in water color run from the main office throughout hall with heading *We are Unique, We are IB*. Near the main office, a student written sign says *Thank You for Coming Here*. The main office has posters of the school mission and vision statements on bulletin board with community resources for homeless also posted. A big poster of the American flag waving in the wind is hung behind the counter. Across the room, a small poster of multicultural cartoon children around the globe is posted. This space communicates authority, power, safety, and a conditioned welcome to people of different origins.

The hallway to the lunchroom has a poster of multicolor crayons in a yellow box made of bulletin board paper with a teacher written statement of *how sad it would be if we only had one color*. A painting depicting the *journey* of black America (from the chains of slavery, cotton fields, to desegregation, 13th, 14th, 15th, amendments, MLK in background, black education, activism, black mayor and finally black president Obama taking oath) note symbolic hand holding a ballot with each finger a different shade, white to black. Above is a prominent portrait of MLK, Jr. out of the clouds yet resting his folded hands on the ground near a trail/stream of blood. To the left and above the *Journey*

portrait is a poster of HATE HAS NO HOME HERE in six different languages. The lunchroom has minimal postings. A huge poster of the American flag is on the wall directly above the trash and recycling counter. The other wall has a display of bright multicolored geometric shaped overlays form what appears to be a peace quilt but without a caption.

The hallway to the gymnasium has a poster in English and Spanish advertising a fundraising Fiesta sponsored by parent committees to benefit the school. Large student paintings depicting historical monuments of Europe on the one side and historical monuments of the East on the right with an Arabic word in the center situated at a slant. The word “ushq” means *adoration*. The gym has several banners lining the perimeter high on the walls that highlight the school’s annual attendance and academic rankings. Continuing to the library, observers take note of framed student poetry under the banner of the Culture Crew, a student lead club. The work includes pieces about *Race Labeling* and its lack of equity and *Cultural Difference* and the feeling of exclusion. The library was closed off for the PYP exhibition.

Principal Caape’s Case Study Discussion

A constant comparison across the three phases of this case study research reveals school leadership intentional efforts for an inclusive learning environment through a cultivation of IB philosophy for international mindedness. Principal Caape is drawing on her background experiences and intercultural competence skills to expand culturally responsive practices through programmatic means and within the curriculum. She credits her intercultural competence to a primary education experience and a working class foundation whereby she attended integrated school and gained a mindset of working

collaboratively with peers without consideration of anyone's color.

Reiterating the significance of languages, Dr. Caape is especially gratified of being fluent in different Spanish dialects and recalls fondly her teaching experience in Latin America. Indicators of her intercultural proficiency are evidenced in her leadership approaches through creating space for multicultural students, team building, and boldly resisting complacency toward inequities. With the additional challenges she experienced this year, Dr. Caape believes her positionality as a white principal is limiting her ability to accomplish the work of leading intercultural understanding. In addition to the limited support from her district for this work, she perceives marginalized individuals do not view her as credible to represent them. Thus, in addition to being marginalized as a working class woman, her race actually works against her in these spaces. The data generated from the three phases provided examples of Principal Caape's leadership approaches that aligned to over half of the CRSL indicators (See Table 10) derived from the literature within the four categories in Khalifa et al.'s CRSL framework (2016).

Table 10

Principal Alice Caape: Culturally Responsive School Leadership

Critically self-reflects on leadership behaviors	Develops culturally responsive teachers	Promotes culturally responsive/inclusive school environment	Engages students, parents, and indigenous contexts
1. Committed to continuous learning of cultural knowledge and contexts (Interview)	Develops teacher capacities for cultural responsive pedagogy (Interview)	Accepts indigenized, local identities (Interview)	Develops meaningful, positive relationships with community (Interview)

2. Self-reflective/ displays a critical consciousness on practice in and out of school (Interview)	Creates culturally responsive PD opportunities for teachers (Interview)	Builds relationships; reduces anxiety among students (Interview)	Is a servant leader, as public intellectual and other roles (Interview)
3. Uses parent/ community voices to measure cultural responsiveness in schools (Interview)	Engages/reforms the school curriculum to become more culturally responsive (Interview, Website)	Uses student voice (Interview, Walkthrough)	Finds overlapping spaces for school and community (Interview, Walkthrough)
4. Challenges Whiteness and hegemonic epistemologies in school (Interview)	Models culturally responsive teaching (Interview)	Promotes a vision for an inclusive instructional and behavioral practices (Interview)	Serves as advocate and social activist for community based causes in both the school & neighborhood (Interview)
5. Leads with courage (Interview)	Leads teams... new ways for teachers to be culturally responsive (Interview)	If need be, challenges exclusionary policies, teachers, and behaviors (Interview)	Uses the community as informative space to develop positive... (Interview)
6.		Acknowledges, values, & uses Indigenous cultural students social capital. (Interview)	Resists deficit images of students and families (Interview)

Kamilya Sayer At Cayman School - Case Study

The following section is a case study of Principal Kamilya Sayer's leadership at Cayman School. It includes a discussion of the principal personal as well as professional experiences. An illustration of Kamilya's case specific data including demographics and a breakdown of special needs groups at Cayman are presented in Table 11 on the following page. Subsequent to the school context overview, the case study findings across the three phases of research are presented.

Table 11

Case Study: Principal Kamilya Sayer – Identifies as Latina Originally From Guatemala

School	Demographics	ED	ELL	IEPs
Cayman	80% H, 14 % B 3% W, 1% A	91%	30%	14%
H = Hispanic B = Black W = White A = Asian				

Kamilya Sayer identifies as a Latina originally from Guatemala. Currently completing her doctorate of education, Principal Sayer has ten years of school leadership experience, seven of which have been at Cayman. As part of a school improvement initiative from 2014–2016, Kamilya lead the school through the candidacy phase for IB authorization. The school became authorized to implement the MYP in 2017. Cayman is a neighborhood Baye public school serving increasingly diverse students in a major city of a Midwestern state in America. The school’s student population is over 80% Hispanic, with 30% English Learners, over 90% Economically Disadvantaged (eligible for free-or-reduced lunch), and 14% Diverse Learners (students who qualify for special education services). For demographic data on Baye Public School District, see Table 5.

Website Document Analysis

Cayman School’s website is reportedly in the process of being updated. The populated pages provide online visitors with the mission and vision in both English and Spanish. Tabs for academic programs and extra-curricular offerings provide additional details about the IB MYP program and the Learner Profile (LP) attributes. The LP attributes are the basis of a monthly focus for development and recognition as part of the school’s positive behavior incentive system. The principal’s message entails a focus on

social and emotional skills in an inclusive environment that values students of varied abilities and diverse cultures. The short message serves as a caption to a half page picture of her surrounded by a group of diverse students.

The Social Emotional Learning (SEL) page provides information on the program-implemented school wide for SEL. Scanning images of staff page, it discernible that over half of teaching and support staff is of color. The school calendar, accessible to the public from the website, displayed notes for significant dates such as holidays, staff and/or parent committee meetings, and staff professional development. Additional school data accessible to community on Cayman's website is Cayman staff birthdays. This was particularly to Cayman and not Duggan or Belmont. Subsequent to forming a preliminary impression of the school's website communication about diversity and inclusiveness, I analyzed the text of reviewed documents to determine the frequency of key concepts related to this study as they appeared in the text.

Table 12

Cayman Website Document Analysis: Study Related-Topic References

Concept	Frequency Referenced
Culture	1
Difference	0
Intercultural Understanding	1
Diversity	1
Equity	0
International	3
Global	3
Bilingual	3
Languages	2
Bicultural	2
Multicultural	1

Review of data in Table 12 reveals that some topics are referenced more frequently than others. The concepts of *international*, *global*, and *bilingual* appear equally, only three times. *Equity* and *difference* do not appear and remaining concepts appear either once or twice within related programmatic and/or curricular attributes associated to them. The concept of *international understanding* only appears once and is quoted from the IB mission statement.

Interview Data Analysis

The themes identified from transcribed audio data stem from the study's research questions and are informed by the four strands of the CRSL filtered through the unique experiences of the principals' personal backgrounds at interacting facets of their individual identity and at times as a result of the identity intersectionality (Crenshaw, 1991) experienced as a result of identity facets deemed a deficit by dominating social groups. The four areas of analysis are: principal's meaning making of intercultural understanding, factors contributing to principal's development of intercultural proficiency, manifestations of CRSL in principal's leadership approaches, and barriers to leading intercultural understanding and the principal's recommendations.

Principal's meaning making of intercultural understanding in IB school

contexts. Kamilya reflected thoughtfully in her response to how she describes intercultural understanding. She first defined culture in general terms and then emphasized what the collocation of cultures mean to her school community.

I need to be reflective about how culture is playing a role in a situation I might be facing as a principal, how race, how power is playing in me, making decisions as a minority woman playing a role in power; um, where I make decisions that affect adults and children. So culture for me, it's not something that I can think of in isolation, it is completely weaved into the fabric of decisions I make, uh, situations in which I sometimes see my families and the students and my teachers.

It's also the way we see what we do in our school community and the culture that we are promoting or nurturing at our school.

Kamilya recalled when she became familiar with IB and the curriculum framework promoting intercultural understanding and bilingualism. She knew immediately that it would be the reform initiative to advance Cayman in providing the community the dual language programming with a focus on valuing and cultivating cultures:

So the idea of being in an IB school for the MYP, um, has made us a lot more aware of the entire planet and events and dynamics that are happening in different parts of the globe and how that also comes and affects us. And it also has a micro lens on how we relate to each other and how we interact with each other, bringing our cultural similarities and differences to the table.

Factors that contribute to principal's development of intercultural

proficiency. Kamilya recalls her first experience with diversity was upon her arrival to the United States 38 years ago from Latin America where 99% of the people around her were the same ethnicity. She mused about her journey:

And as I work on myself, my own self-identity as a woman, as a Latina, as a mother, as a daughter, as a colleague, as a boss, as an educator, the most important thing for me in the last decade or so has not been so much what that represents to me, but what I represent to others and what my impact is on ensuring that the experiences I've had as an immigrant... Um, that has been incredibly impacting in a lot of what I do, what I think, how I act, um, and how I service the families we serve.

Kamilya credits her intercultural competence to the depth of understanding she has and a level of *savviness* for interacting with teachers, students, parents, and community. She describes further:

Also a level of wisdom that goes deeper for me I think because of my past experiences and because I've been open, I'm probably not always successfully but at least open to try and understand the places where people come from that influence their actions, their attitude towards different things, school discipline, parenthood, what they consider is fair or just and still having to have a center where I always go to when I make decisions that affect others.

She acknowledges the coursework on multiculturalism and various knowledge-building literature as contributing pieces, but emphasizes that it is the experiences of reconciling her identities and knowing what it is like to be in those situations that develop intercultural proficiency. Kamilya felt it is always been “part of what I lived by default and I had the opportunity to study formally to experience through working relationships.” She further explains what stands out in her memory from graduate studies:

[The] heated discussions; where people were upset; where people got up from classrooms and left because they were offended; maybe they felt, um, I dunno, guilt or, or outrage or I don't know, people, people like white people, when we're talking about inequality and um, and through a critical pedagogy, critical lenses.

I inquired if these dialogues benefited her work with white colleagues or those she later supervised. She commented in a matter of fact tone:

I don't think it prepared me for it, but it definitely showed me what, why, and how delicate concepts like white privilege are. But through personal relationships I've also, I've also seen it in action. I definitely have seen it in action and I can't be blind to the fact that where you come from, how you look, how you sound, what experiences you were allowed to have or not determines so much of who you are, or whose equal you will be.

Principal Sayer is introspective about the progress the field of education has made in America with much more to be done nevertheless. She points out that due to cross-cultural impact studies, special education identification and specifically English learners with special needs are more accurately identified and more equitably serviced.

Manifestations of CRSL in principal's leadership approaches. When asked about leadership approaches she employs that address day-to-day cross-cultural interactions with stakeholders within both the school and community, Kamilya underscores a key area she feels is critical: selection of qualified teachers who are also culturally as well as linguistically matched for the students' needs. She guides the hiring committee in identifying cultural experiences they may not necessarily seek. Further, when it comes down to two equally qualified candidates who interview differently, she examines the merits of qualifications coupled with cultural authenticity that more closely

mirror the students' and finalizes her decision. Another critical area her leadership approach and intercultural competence filter through her identity facets is seen through direct interaction with parents and grandparents around discipline and consequences. Among numerous encounters of this nature, she shared a recent situation she had with a student's grandmother:

[She] was verbally abusive about her passion to protect her grandson for something he had done that was minor, but she was incredibly abusive; I had to sometimes take a deep breath and understand that it comes from a deep place of love. And in this particular case, this grandmother had to see her own son go to jail. It's cultural because she's a Latina like me who came to this country like me; was still struggling with English, who probably didn't have tools to give the best defense to her son, who is now in jail.

Principal Sayer emphasized she has experienced this with African American parents and this would be similar with other parents and caretakers of minority groups; possibly different language and cultural background, but the same type of behavior indicative of their marginalization. Another area Kamilya's leadership approach reflects her intercultural competence is the curriculum, both the written and the implicit curriculum. She explained most decision-making is a collaborative through the various committees.

So we do, we do a lot of reflection as a group, we have different committees, different teams working on several different things and we kind of cross pollinate the conversations. So we don't, we don't think of differences as how do we do this celebration or that celebration through our social emotional learning curriculum and the IB curriculum, through all those points of entry that discussions are usually very lively about where does this come from? If there's a problem or if there's an opportunity, how will that benefit the students?

Barriers to leading intercultural understanding and principal's

recommendations. Kamilya shares openly her previous insecurities and vulnerabilities in dealing with white Anglo-Saxon males from a place of power. Elaborating, she recalls wondering if she had sufficient credibility as woman of color to enact power in the face

white male privilege. She feels her vast range of lived experiences and building her credibility through dedication to various roles in the school enabled her to utilize the skill set she gained and forged gainful relationships with staff and parents. Precisely, she recognizes the uniqueness of where her identities as Latina, immigrant, highly educated, multicultural, and bilingual. She elaborates:

[Her backgrounds allow for] a wider spectrum of where I can be effective of how I can navigate through different spheres; from being in a high profile meeting with a various collusive group of educators from the Baye public schools and the mayor of the city to meeting with the guy who sells corn on the corner, um, I feel so fluid and, and um, I just really love the access that, that fluidity allows me.

As Principal Sayer saw first hand that her collaborative leadership produced positive results on staff as well as students earning her district recognition, she overcame the barriers of being a minority female in these spaces. Asked to comment on what would be helpful training for principal candidates who do not have her cross-cultural experience and background, she replied:

I think, um, when you have not had the lived experiences, then you have to tap into intentional, I don't know if I want to call it training, but intentional education systems or programs. Again, a mandated class that requires intercultural competency and it's called that and is given by a sociologist that understands and can put together, um, a set of literature that describes and brings some awareness to the administrator in training of how different scenarios, for example, um, could serve as examples of where they might be in terms of intercultural competence.

She emphasizes the inherent issue with humans having such blind spots because of one's own experiences. Specifically, one may think he/she is interculturally competent and in reality, others may not agree. Kamilya thoughtfully explained the sensitivity attached to such an assessment requires expertise and intentionally planned training as her school experienced with the inclusion initiative:

Um, so it's, re culturing or brainwashing? You have to wash the brain of the dirt that you have. It's, um educating and educating is a process of phases and if you

don't go back to it and if you don't check on it, it disappears as a one day wash thing. So for our teachers, when they go to a inclusion training, they go six days in a year, through full days intense, amazing training. It has to be intense and it has to be amazing. And then they come back, they share out with the rest of the staff, but they also apply and then they reflect on it and then by now almost all of us are trained, in four years.

Kamilya supposes the current district guidance related to intercultural development is provided through the lens of ethics is important. Yet, it comes through a deficit model giving examples of what *not* to *do* or *say* with respect to students of different backgrounds or abilities to avoid lawsuits. She contrasts this to what IB philosophy imbues and concedes that IB does not provide the explicit *how* of arriving at the *implied* inclusion and intercultural understanding during IB's required training for heads of school. Nevertheless, in an optimistic tone she shared:

When the counselor went to the last training, um, she saw an amazing opportunity to, to fuse what we do for social emotional learning with the learning attributes and so I am in full support of merging things to make it more seamless, more impactful with our students and create a language that's consistent and an approach that's going to take us in the same direction without having to have two different worlds of terms; a language that is more common across the school

With respect to district support, Kamilya recognizes the efforts of their large district and is looking forward to the potential resources that may come from the new office being formed, *Equity and Access*. Still, in the planning phase, she is hopeful that this office will address the needs of schools' work for diversity and intercultural understanding. If she were asked, she would recommend that the district's previous and current initiatives with healthy kids, social and emotional learning, multiculturalism, and inclusion can somehow come together as a district-wide focus for the intercultural competence work. This can be accomplished through intentional phases of professional development initiated from the district and continued locally.

School Walkthrough Analysis

Entering through the Cayman's main hall, students and community are greeted with colorful flags of different countries. A colorful poster with the text HATE HAS NO HOME HERE in six different languages is posted very near the entrance door. Near the main office, a bulletin board for recognizing *Learner of the Month* boasts examples of specific LP attributes being developed. A few feet away, a large poster details the indicators of a *Growth Mindset* with another bulletin board across it of 35 puzzle pieces interconnected to signify the importance of each student as a part of the whole in that classroom community. In the main office, a bulletin board displays Cayman's mission and vision both in English and Spanish. The same board has community resources posted along with required safety postings. Cutouts of colorful children holding hands form a border that surrounds the main hallway.

The hallway leading to the lunchroom has students' colorful artwork but what catches the eye is the artistic tiling at staircases depicting the various LP attributes vertically set. The lunchroom has murals of colorful sea life and birds flying above, which is students' work. A colorful poster sits in front of one of the wall murals with messages about saving the world campaign fundraiser. Outside the cafeteria, a bulletin board displays a collage of images of the MYP Community Project with rubrics and description of goals and objectives.

The small library is decorated with a string of international flags all the way around three walls. Bookcases of unorganized books are awaiting the end of year inventory but some books stand out on the top shelves with featured selections about the

earth, environment, and different countries around the world. There are three flipchart papers from a teaching session still hung in different areas of the library. Each has an LP attribute with its description and several sticky notes of student/teacher examples. A trifold poster sits atop the middle shelves with a large heart created of pink sticky notes that describe acts of kindness.

The gymnasium is on the third floor where the upper grades are scheduled. Their hallway has flags of various universities, both local and national Ivy League. A bulletin board features class projects that follow the timeline of the civil rights movement in the US. Before reaching the gymnasium, one's eyes catch a phrase about kindness being a universal language colorfully written by a student on a long sheet of butcher paper. The gymnasium has several small posters of individual LP attributes with examples of how these can be portrayed during physical education.

Principal Sayer's Case Study Discussion

Constant comparison across the three phases of the case study research reflects school leadership work on inclusive practices. Also evident is the dedication to social and emotional learning utilizing student voice and committing to the LP profile as a permanent structure in the school. Principal Kamilya Sayer's intercultural proficiency is a result of cross-cultural experiences that began when she immigrated to the U.S. at the age of 16. The limited formal training she has validates her experiences and savvy wisdom acquired along the years through her roles as a daughter, mother, bilingual teacher, and eventually as an accomplished school principal. Her intercultural competence is seen in her leadership approach, hiring practices and team building, which she believes enabled her to continuously increase the school's ranking in the district.

Additional strengths are her ability to solidify gainful relationships with parents and community members to advance students' access to opportunities and resources.

Although Kamilya has experienced marginalization at the intersections of being an immigrant Latina in various contexts of her personal and professional life, through this continuous journey, she has come to realize the significance of these facets of her identity through her intercultural experiences and ensuing fluidity in various cross-cultural encounters. Reconciling between cultures of her Latina mother and Asian father while repositioning herself throughout her experiences as an immigrant adolescent in America, a mother, and urban educator has been the crux of her intercultural competence development. Ultimately, the same identity facets socially perceived as deficits currently serve as assets in Principal Kamilya's current school leadership contexts. The data generated from the three phases provided examples of Kamilya's leadership approaches that aligned to nearly two-thirds of the indicators derived from the literature within the four categories in Khalifa et al.'s CRSL framework (2016). The analyzed data of this case study produced two additional indicators, italicized in the sixth row of Table 13.

Table 13

Principal Kamilya Sayer: Culturally Responsive School Leadership

Critically self-reflects on leadership behaviors	Develops culturally responsive teachers	Promotes culturally responsive/inclusive school environment	Engages students, parents, and indigenous contexts
1. Committed to continuous learning of cultural knowledge and contexts (Interview)	Develops teacher capacities for cultural responsive pedagogy (Interview)	Accepts indigenized, local identities (Interview, Website, Walkthrough)	Develops meaningful, positive relationships with community (Interview, Website)

2. Self-reflective/ displays a critical consciousness on practice in and out of school (Interview)	Collaborative walkthroughs (Interview)	Builds relationships; reduces anxiety among students (Interview , Walkthrough)	Is a servant leader, as public intellectual and other roles (Interview , Website)
3. Uses parent/ community voices to measure cultural responsiveness in schools (Interview)	Creates culturally responsive PD opportunities for teachers (Interview , Website)	Models CRSL for staff in building interactions (Interview)	Finds overlapping spaces for school and community (Interview , Website)
4. Challenges Whiteness and hegemonic epistemologies in school (Interview)	Engages/reforms the school curriculum to become more culturally responsive (Interview)	Promotes a vision for an inclusive instructional and behavioral practices (Interview)	Community as space to develop positive view of students & families (Interview)
5. Is a transformative leader for social justice and inclusion (Interview)	Models culturally responsive teaching (Interview)	If need be, challenges exclusionary policies, teachers, and behaviors (Interview)	Resists deficit images of students and families (Interview)
6. Recognizes the need to understand different perspectives and engage Whiteness, power, and privilege (Interview)	Leads different teams that overlap and collaborate to constantly find new ways for teachers to be culturally responsive (Interview)	Acknowledges, values, and uses Indigenous cultural and social capital of students (Interview , Walkthrough)	Nurtures/cares for others; shares information (Interview , Walkthrough)

Charles Vincent At Belmont School – Case Study.

The following section provides a description of Principal Charles Vincent at Belmont School. It includes a discussion of the principal's personal as well as professional experiences. An illustration of Charles' case specific data including demographics and a breakdown of special needs groups at Cayman are presented in Table 14 on the following page. Subsequent to the school context overview, the case study findings across the three phases of research are presented.

Table 14

Case Study: Principal Charles Vincent - Identifies as White American Male

School	Demographics	ED	ELL	IEPs
Belmont	37% B, 33 % H 22% W, 5% A	53%	5%	11%
H = Hispanic B = Black W = White A = Asian				

Charles Vincent has been a school principal for 8 years during which time he earned his Doctorate of Education. He identifies as a white American male with an English cultural link from his mother. Charles was appointed to Belmont School a few years ago. Belmont is a neighborhood public school serving increasingly diverse students in a major city of a Midwestern State in America. The school's student population is 37% Black, 33% Hispanic, 22% White with nearly 5% English Learners, nearly 53% Economically Disadvantaged (eligible for free-or-reduced lunch), and almost 12% Diverse Learners (students who qualify for special education services). For full demographic data on Baye Public School District, see Table 5. Belmont had become authorized to implement the IB MYP through previous leadership in 2013.

Website Document Analysis

Belmont School's website had a discernable focus on communicating their adoption of IB education philosophy, the IB mission, and internationally minded curriculum frameworks. An emphasis is made on the accessibility of all neighborhood children to Belmont's education, which engages a diverse student body with inquiry-based learning experiences that foster empathy, critical thinking, and global mindedness. The main page *Our School* tab includes a page on "*Embracing Our Diverse Community*,"

which boasts an image of students of different cultures, race, and faith practices. A parent-led Diversity Committee was recently formed “due to an urgent sense of responsibility to explore the explicit and implicit biases that prevent community unity” (Web Parents Tab).

Offering the study of French and Mandarin, website pages convey pride in the school’s cultural and racial diversity. An example of the diversity across the school community is given through emphasis on the fifty plus different languages spoken at students' homes. While the staff directory page does not include all staff images to gauge the distribution of diversity, the few images of staff featured in different pages are diverse. The Principal’s message to exiting students includes inspirational references to LP attributes they have been developing and comments related to the attributes of *risk-takers* and *communicators*. Subsequent to forming a preliminary impression of the school’s website communication about diversity and inclusiveness, I analyzed the text of reviewed documents to determine the frequency of key concepts appeared in the text.

Table 15

Belmont Website Document Analysis: Study Related-Topic References

Concept	Frequency Referenced
Culture	2
Difference	5
Intercultural Understanding	1
Diversity	7
Equity	1
International	8
Global	2
Bilingual	2
Languages	5
Bicultural	1
Multicultural	1

Review of the data in Table 15 shows that some topics are referenced more frequently than others. The concepts *International* (8) and *Diversity* (7) appear nearly the same number of times but significantly more than the other concepts in the text. *Difference* and *language* both appear five times across the text. The remaining topics are referenced at least once and have related programmatic and/or curricular attributes associated with them. The concept of *international understanding* only appears once and is quoted from the IB mission statement. The school calendar, accessible to the public from the website, displayed notes for significant dates such as holidays, staff and/or parent committee meetings, and staff professional development.

Interview Data Analysis

The themes identified from transcribed audio data stem from the study's research questions and are informed by the four strands of the CRSL filtered through the unique experiences of the principals' personal backgrounds at the intersections of facets of their individual identity. The four areas of analysis are: principal's meaning making of intercultural understanding, factors contributing to principal's development of intercultural proficiency, manifestations of CRSL in principal's leadership approaches, and barriers to leading intercultural understanding with principal's recommendations.

Principal's meaning making of intercultural understanding in IB school contexts. Charles' reflective response provided examples of *how* intercultural understanding can be reached. Specifically, he felt it was intertwined with *intracultural* understanding, as one first has to explore and understand his/her own cultural identity while exploring and learning about other cultures and identities.

And so I think, done well, it starts with first exploring, um, your community and home and family and then self and then kind of in concentric circles going out from that and as you get wider and wider and it starts to intersect with other cultures and other identities and you explore those in relation to your own and in relation to themselves. Um, that's how you do it.

Charles emphasized that developing intercultural understanding is not specific to IB schools, but rather that IB and related frameworks are best practices for all educators. This is especially true, given that he has worked in schools with every race, ethnicity, and culture. Asserting that it is impossible to be aware of all these diverse variables, Charles believes educators have to be sensitive and willing to learn with open hearts and minds.

Factors that contribute to principal's development of intercultural proficiency. Reflecting on past and current experiences that contributed to his intercultural competence, Charles realized the most pivotal experience that served as his only training in this area was an eye-opening series of dialogues he experienced during a doctorate course, which inadvertently shifted in topic from analyzing data to analyzing race and class.

And in the end, um, it opened my eyes, just the, you know, I was aware of privilege and I was aware of, you know, issues of race and class. Of course, I wasn't naive, but I certainly didn't have the skillset to talk about it and certainly not address it.

It baffles Charles that he had earned his Masters at an all-black university and these discussions had not taken place. He acknowledges that his small town upbringing was very limited. However, Charles believes that he had developed intercultural competence by being roommates with black college students and later working closely with numerous other cultures during his time in the U.S. Military and working across different States. He later learned that these exposures in and of themselves do not adequately equip educators for leading diverse school communities and less diverse teaching faculty

towards intercultural understanding. Nevertheless, his cognizance of being the embodiment of privilege as a white, heterosexual male reminds him to be additionally cross-culturally conscious.

Manifestations of CRSL in principal's leadership approaches. Asked about leadership approaches he employs that address day to day cross cultural interactions with stakeholders both within the school and community, Charles recalled numerous situations in which he had to step back and do additional listening to be sure concerns shared with him are not just those from the more vocal dominant group. Additional listening to different groups also brought him awareness of issues of race and culture that, as a dynamic, he had not previously considered.

Again, it shows my naivety, my Midwestern small town naivety that when it came to the school I was like, oh, you know, black and Hispanic people, like, you probably all get along right. And nope, they hate each other, quite, quite quickly, like within the first month, I just distinctly remember the PTA president who was black talking about Hispanics, about how they're stealing the jobs and the Hispanic mom and her broken English telling me how the blacks are all criminals. And I was like, geez, like you're saying, you all watch Fox News, like what's your, you live like down the street from each other.

In this situation, Charles knew to begin the work of diversity training with teachers rather than the parents, especially as a new principal. He cultivated the skills and empowered a teacher leader who was doing her dissertation research in related topics and pursued hiring additional Hispanic and Black teachers to increase adequate representation of study body. Equally, critical areas of his leadership are the influence on instructional practices and school wide programming. While the IB units of inquiry require global contexts and intentional development of the LP attributes, many teachers are fond of units they have always done and are threatened when their personal choices are questioned.

And as an example, there's a unit plan on immigration and for years and years the

school has been bringing in people who went through Ellis Island or grandparents... But then one of the black teachers in the team said, this isn't my history, right? What about my history and our kids' history, we have black kids in our classroom. And that caused a bit of a divide. It wasn't handled as well by the teacher and probably not by us, but, um, you know, the white teachers were not open to hearing about it. They said this is our unit; it's what we've done for years. And you know, especially if they haven't gone through diversity training, people tend to see that as like affront or an attack on their culture.

He pointed out he intentionally seeks to capture images with his phone of student activities and feature on social media Belmont students across the various culture groups to ensure they feel the sense of inclusion in all aspects. Nevertheless, a recent missed opportunity caught him off guard when he realized that the annual eighth grade graduation lunch cruise was scheduled during Ramadan, the holy month of Islam during which practicing Muslims fast from sunrise to sunset. The most he could do was apologize and refund the student. He assured the parent this would be considered in advance for upcoming years whereby they might possibly plan a dinner cruise.

And it's of those, those kinds of things that I think if you're not open to intercultural awareness and learning about it, I wouldn't be surprised if there is an administrator who might even just say, you know, you live in a Judeo Christian society and that's your fault. Or it might come across that way. So that's just an example of how I try to be aware and sensitive to the fact that, um, you know, we, that we do live in Judeo Christian, a society that, that creates calendars of school years based on Judeo Christian holidays that completely disregard, you know, Muslim, Indian, Hindu, so many other religions that we have in our schools.

Charles' ultimate opportunity to exercise culturally responsive leadership skills and influence students, parents, teachers, and community arose when he first joined Belmont and sought to *listen* to teacher and parents' concerns about overcrowding. He subsequently pursued suggestions of a merger with an underutilized middle school building in a less affluent area of the city. During this process, Principal Vincent picked up on the tensions amongst parents and teachers who used coded language such as:

[Those] kids will bring down the school. So we contracted with a diversity consultant, they've come in and given professional development, they've offered diversity training. So about 75 people have gone through the diversity training, both teachers and parents. We've offered a training module that trains teachers on how to speak up when they see things that are biased, and we formed a diversity committee of parents.

Charles expects this work will need his ongoing attention and reinforcement as there is many more staff and parents that need to be reached and mindsets to be shifted.

Barriers to leading intercultural understanding and principal's

recommendations. Charles' reflections on his journey thus far as an IB school leader were of resolve and optimism, but definitely with underlying opacity. He believes the district should support the crux of this highly needed work on diversity and intercultural understanding. He noted that rather than backing these conversations with IB philosophy and expectations, he typically does not bring up IB outside of the school, as he does not see the district valuing IB for what it is. He explains:

I would say the [IB] curriculum is more focused on, you know, test scores and rigor and less so on intercultural understanding as a result. By the time I got here, it had already calcified around this curriculum that was not really, um, focused on intercultural understanding. So it's not that different from my former school, um, you know, schools are schools and whether you serve all white kids or not, everyone should be learning about other cultures and teaching, IB or not.

As for professional development provided by IB, he attended the required category conference for heads of school addressing logistics of the MYP; however, he has not been able to attend other conferences due to needing to fulfill district mandates that are not IB. If there are IB tools for developing intercultural understanding, he is not aware of “any kind of document that kind of requires schools to adopt intercultural understanding, like a framework or a set of criteria.” Charles feels such guidelines would be appropriate requirement from the IB if it is in fact essential to programme implementation.

And so it might be good to kind of have something like an expectation for what kids learn about like different cultures and religions and ethnicities and race and whatnot at different stages or whatnot. So I think, um, maybe there's a document on that, a document on intercultural understanding and fostering that. So it comes from the IB. So principals can say, no, this is what's expected and what's required.

Another inadvertent barrier is that he is not seen as a member of any marginalized group for people to see him as someone who can relate and truly advocate. Yet he feels his race, ethnicity, and gender prompt him to further pursue intercultural competence development rather than be of those who do not believe they need training in this area. He saw this kind of barrier first hand with resistance from Black and Hispanic teachers he recalled.

In the diversity training sessions, we had a couple of black teachers drop out and one said to me, you know, that's for white people. And the biggest pushback I got was actually from the Hispanic teachers. I have since learned of the theory is that with Hispanic teachers, especially those who have been here for a couple of generations, they're moving up the ladder, socioeconomic ladder, and you know, Hispanics are close to being considered white in the same way that Italians were once considered not white and now they are; Hispanics are getting close to that and so they have the most to lose if we were to get rid of white privilege.

Ultimately, Principal Vincent recognizes the importance of this work, but feels he is not equipped to lead the development needed for teachers to cultivate intercultural competence. He questions the lack of district resource allocation for expertise in this area noting that local companies and many private schools have a diversity director to take the lead on addressing these tough issues but its puzzling that “ that in our district serving nearly 300,000 children, most of whom are black and brown and not white, we don't have a diversity director. We don't have diversity training. I can't think of anything around that or intercultural training.”

The district does, however, provide modules with a focus on Black and Hispanic culture and history, which provides knowledge about these groups of people as would be given on European history, but Charles asserts that such integrations basically glosses

over the issues giving the assumption of equality and hasn't aimed of invoking people to consider the lack of equity or that there are actually more to consider than just Black, Hispanic, and/or White. There is a level of anticipation for the district's focus in the upcoming school year on Inclusion and Equity. This may carry additional resources and/or training for school leaders. Charles thoughtfully reflected on the district effort:

I almost feel like they are saying equity when they could almost say diversity, inclusion and equity, right? Like equity sounds good, you cannot argue against equity. Whereas if you say diversity, people will say they'll immediately equate that with Black Lives Matter and all this other stuff and they'll argue against it. So I think equity is there, code word for almost for intercultural understanding.

Principal Vincent believes principals need experience in this area beyond the one or two courses in graduate or postgraduate university programs. He recommends extensive training and required reading of the literature with ongoing consulting support from a district expert as principals may sometimes react to a diversity conflict in a way that makes things worse.

School Walkthrough Analysis

Walking through the main hall of Belmont, one immediately senses the school is well resourced and students enrolled are exposed to the world. A framed image of school students in front of an archaeological site attracts the attention of a visitor with a nearby 6-foot floor roll up poster with the prominent logo of IB World, school's name and the LP attributes. The main office door has a colorful poster with the text HATE HAS NO HOME HERE in six different languages. Inside, there is an inviting waiting area with several armchairs and pillows in Native American patterns. A poster about UN Women and another on Preventing Child Violence are propped above a small showcase. The closed showcase has newspaper clippings and fliers with images of students participating

in various extracurricular events.

The main hallway leading to the library is adorned with the word *welcome* created by students in tiny colorful glass tiles throughout, each in a different language. Although relatively small, the library has several bookcases with featured multicultural books visible for browsers. Additional books featured are those related to the earth, environment, and wildlife. Posters of Mother Theresa, Mahatma Gandhi, and Martin Luther King, Jr. with inspirational quotes are framed and hung on walls near entrance and exit doors of the library.

The hallway leading to the gymnasium has flags of various universities both national and international. A bulletin board titled *We Are Soaring*, has individual labels for each graduating senior with a caption next to each name of the university they will be attending. Another bulletin board is designated for the MYP personal project and Approaches To Learning (ATL) Skills Project. The gymnasium has several small posters of individual LP attributes and additional posters of *listening* and *acceptance* with examples of how these can be portrayed with peers.

Student artwork adorns the hallway leading to the cafeteria. Near the cafeteria's entrance, another bulletin board features the latest school newsletter with images of students and staff at different school functions, upcoming events, and school and community resources. Other posts on the board include student-created images and captions related to inclusive school setting, a student created caricature about bullying and identity, and support of DACA kids. A colorful flier illustrates the availability of scholarships for DACA students. Inside the cafeteria, several pictures of previous years graduating classes fill the walls. Graduating classes reflect groups of distinctly diverse

young adults, inclusive of students with disabilities.

Principal Vincent's Case Study Discussion

Constant comparison across the three phases of the case study research reflects school leadership's intentional emphasis on inclusive practices. Per data generated from the interview, Principal Charles Vincent's level of intercultural proficiency is derived from limited training but primarily because of his extensive experience in schools where he has had to engage in the difficult conversations about race, power, and privilege to lead a redistribution of district resources. This is evidenced in his decision-making in staffing whereby Principal Vincent insured additional Black, Hispanic, and Muslim teachers were hired. Yet he acknowledges that as a white male of middle class status, he is perceived as the epitome of White privilege. He states he readily put it out there, but he points to a nonvisible identity intersection of growing up in a household that was conscious of injustices to women due to his mother's work at the local women's shelter. He believes the stories of oppressed women constantly discussed in his home contributed to his awareness of injustice and development of empathy. Rather than allow facets of his identity be a constant barrier to intercultural understanding, he utilizes his positionality as an empathetic white male to continuously seek intercultural competence development, elevate teachers and others who are underrepresented, listen to various perspectives on school issues, and consults with experts. Data generated from the three phases provided examples of his leadership approaches that aligned to more than half of the CRSL indicators with three additional indicators identified through the analysis. These additional indicators are italicized in row five of Table 16 on the following page under the strands these leadership approaches align to in the CRSL framework.

Table 16

Principal Charles Vincent: Alignment to Culturally Responsive School Leadership

Critically self-reflects on leadership behaviors	Develops culturally responsive teachers	Promotes cultural responsive/inclusive school environment	Engages students, parents, and indigenous contexts
1. Committed to continuous learning of cultural knowledge & contexts (Interview)	Develops teacher capacities for cultural responsive pedagogy (Interview)	Accepts indigenized, local identities (Interview, Website, Walkthrough)	Develops meaningful, positive relationships with community (Interview, Website)
2. Self-reflective/ displays a critical consciousness on practice in and out of school (Interview)	Creates culturally responsive PD opportunities for teachers (Interview)	Promotes a vision for an inclusive instructional and behavioral practices (Interview, Walkthrough)	Finds overlapping spaces for school and community (Interview, Website, Walkthrough)
3. Uses parent/community voices to measure cultural responsiveness in schools (Interview, Website)	Engages/reforms the school curriculum to become more culturally responsive (Interview)	Models CRSL for staff in building interactions (Interview)	Uses the community as an informative space to develop positive understandings of students and families (Interview, Website)
4. Challenges Whiteness and hegemonic epistemologies in school (Interview)	Models culturally responsive teaching (Interview, Website, Walkthrough)	If need be, challenges exclusionary policies, teachers, and behaviors (Interview, Website, Walkthrough)	Resists deficit images of students and families (Interview, Website, Walkthrough)
5. Recognizes he/she is only one perspective and listens to multiple input and recognizes needed expertise (Interview)	Creates parent led teams charged with constantly finding new ways for teachers to be culturally responsive (Interview)		Creates parent led teams charged with constantly finding new ways for school to be inclusive (Interview, Website)

Summary Of Multiple Case Study Findings

This section of the chapter presents the analysis across the case studies. While recognizing the limitation to generalizability to the general population of urban or IB

schools, there are similarities across the three distinctively unique principals and their school community contexts that merit consideration. Most valuable are the uncensored lived experiences of each principal, which give credence to his/her recommendations to urban public school districts seeking exemplars for what works in school improvement initiatives and considerations for appointing principals as well as the need for continued professional development. The broad sentiment conveyed is that aspirational school improvement reforms the district undertakes, such as IB programs, Social and Emotional Learning and various others in recent past, must be streamlined with targeted ongoing leadership training and support. The principals set forth practical expectations of the IB community in order for principals to lead the ethos of international mindedness the organization promotes. The remaining paragraphs of this chapter describe in narrative form reflections the three case study principals shared that informed the study's three research questions. Presentation in this format comparatively depicts principals' responses. Table 17 illustrates a comprehensive snapshot of the three case study principals and data of key findings. Data on indicators of the CRSL framework was examined further in Chapter V analysis discussions primarily for future research potential, as this study is limited to exploring the *how* of intercultural competence development and does not claim any cause effect findings.

Table 17

Summary of Multiple Case Study Data

	Alice Caape	Kamilya Sayer	Charles Vincent
Identifies as:	White female American of British origin and working class upbringing	Latina of Guatemalan origin and immigrant working class upbringing	White American male English mother, and middle class upbringing

School Demographics:	Duggan nearly two thirds White, less than third Hispanics, groups of Asians, Blacks, and others nearly 15% of families ED IB authorized since 2003	Cayman over two thirds Hispanics, minorities of Blacks, Whites, E.Euro, Mid-Easterners, 90+% of families ED, IB authorized since 2017	Belmont has nearly equal % Whites, Blacks, Hispanics & groups of Asians, and others nearly 53% of families ED / IB authorized since 2013
Total CRSL indicators met:	22 (Table 10)	24 (Table 13)	19 (Table 16)
RQ # 1 Data Items	explained through identity facets and background experiences - implicit bias - capacity to experience world through eyes of diverse others - recognizing one's blinders - pursue betterment through social action.	emphasized an understanding of culture initially - through her identity facets and background experiences- focused on juxtaposition of cultures - reflection of how cultural aspects play a role in decision making	necessity of intracultural understanding while simultaneously working intercultural - better awareness of his/herself and community - gain experiences engaging other cultures.
RQ #2 Data Items	identity intersectionalities as a bilingual working class white woman, increasingly courageous leadership - driven by her perception of intercultural competence & need to move school community towards social action – frames efforts with the IB mission and ethos	identity intersectionalities Latina who became a bilingual teacher, administrator - influences diversification of hiring practices, culturally responsive teaching, curricular resources and programming- IB framework as an advancement guide	leverages experience with whiteness immersed in diversity - values the seriousness of diversity work –PD for staff & parents diversification of hiring practices, culturally responsive teaching, curricular resources / programming
RQ # 3 Data Items	background engagement in diverse settings, schooling systems, immersion in foreign cultures - district materials provide only basic knowledge – need for more than current IB conference trainings	lived experiences cross culturally - foreign language exposure - specialized phased training for principals -aligning district initiatives & LP framework – need for IB materials on intercultural understanding	diversified small town upbringing in the military- principals need extensive training, district resources –need expert diversity director –need for framework from IB for intercultural understanding

Principals' Description of Intercultural Understanding

The three study case principals provided examples for what intercultural understanding means to them each noting that the concept is not strictly an IB practice but rather a disposition they have acquired through various roles in their lives interacting with diverse others. Deferring to her primary education background in very diverse

school settings, Dr. Alice Caape focused on the importance of having the capacity to experience the world through someone else's eyes totally different from oneself. She believes the most effective way to do so is through foreign language acquisition with fluency across dialects, such as in her case with Spanish. This fluency was only possible through her full cultural immersion experience during her teaching overseas opportunity.

Similarly, Ms. Kamilya Sayer emphasized the significant impact of bilingualism and adapting to numerous dialects through her experiences with various groups of students. She further credited her level of intercultural understanding to her experiences as an immigrant high school student learning English and subsequently becoming a bilingual teacher. In her role as an IB MYP principal, she continuously recalls the impact of culture and then examines the juxtaposition of cultures to remain conscious of how and when situations of power play a role in her decision-making.

In contrast to Dr. Caape and Ms. Sayer, Dr. Vincent did not identify bilingualism as an instrumental factor for intercultural understanding. Comparable to Ms. Sayer, he underscored the necessity to arrive at *intracultural* understanding while simultaneously working on *intercultural* understanding, whereby one needs to be conscious of his/her own identities to continually develop understanding of and between cultures. Charles credited his awareness of the need for intercultural understanding in school environments to experiences he had leading schools through diversity issues that had been brewing and indirectly contributing to staff, parent, and student conflict.

The Extent to Which Intercultural Proficiency Influences Leadership

At the intersections of her identity as a bilingual working class white woman, Principal Caape reports her increasingly courageous leadership is driven by her

perception of increased intercultural competence and the need to transform her school community away from complacency towards social justice. Experiencing marginalization as working class female, leadership is additionally challenging yet this gender and class intersectionality also contributes to her readiness to *see* people as extraordinary humans whereby “color belongs in the room.” She recently began mandating integration of African American History curriculum framing her efforts with the IB mission and philosophy in order to allay staff nervousness and diffuse parent resistance to increased social action initiatives.

On the other hand, Principal Sayer recalls her experiences as a Latina advancing her career in education and building trusting relationships within her school and community through intercultural competence. She believes her intercultural acumen enabled her to influence teacher recruitment committee in diversifying hiring practices, establishing culturally responsive teaching, and culturally responsive curricular resources and programming. Ms. Sayer recognized early on that the internationally minded IB philosophy and curriculum framework would be a promising guide to advance her school community.

In contrast, Principal Vincent noted the irony that Belmont has been an IB school for years but has only recently began its journey towards intercultural understanding. Like Principal Sayer, upon his appointment as principal, he influenced diversification of hiring practices, culturally responsive teaching, curricular resources and programming. As a heterosexual white male of middle class positioning, the identity intersectionality framing doesn’t apply to Principal Vincent, but rather these facets interact to present a positionality which he has come to terms with. He points out that he leverages his

experience with whiteness immersed in diversity and recognizes the seriousness of the work that is needed for developing intercultural understanding.

Factors and Resources they Attribute to Intercultural Development

Both Principal Caape and Principal Sayer emphasized the importance of significant background engagement in diverse settings, schooling systems, and immersion in foreign languages and cultures. Each spoke to the value they hold on bilingualism as they have experienced the impact language can make on developing a greater understanding of cultures overall through the lens of another language. Principal Vincent on the other hand did not refer to second language acquisition during his reflections. He did recognize the importance of interaction in diverse social groups yet noted that intercultural competence for him began only after being amidst heated discussions about race and class where he had come face to face with the disparities of power and privilege through dialogue. The principals were in agreement that district resources minimally contribute to their development of intercultural competence. Overall, reflections on the district's contributions prevailed around various mandated initiatives and required reporting. Lastly, principals were not aware of IB resources that may be intended for developing teacher intercultural competence or intercultural understanding school wide. In general, principals conveyed a plethora of demands they are constantly reprioritizing and time spent on professional development would need to be aligned to schools' identified needs.

CHAPTER V

CONCLUSIONS, IMPLICATIONS, AND RECOMMENDATIONS

The results of this study add to the body of knowledge on the intercultural competence development of principals leading urban public schools authorized to offer the International Baccalaureate (IB) Middle Years Programme (MYP). Increasingly diverse classrooms of students from various cultural backgrounds are in stark contrast to the predominantly white teaching force and similarly mono-cultured school leadership (Sparks, 2016). With increased literature affirming the role of culture in the equation of learning (Ladson-Billings, 1995b; Sternberg, 2007; Tileston & Darling, 2008; Zion & Kozleski, 2005), districts must provide competent leadership to their teaching staff to ensure that they have the disposition, knowledge, and skills to implement culturally responsive teaching practices in educating students from a wide variety of racial, ethnic, and cultural backgrounds (Banks, 2007; Darling-Hammond, 2010b; Gay, 2010b; Ladson-Billings, 1995a, 1995b; McCloud, 2005; Nieto, 2013; Sleeter, 2012; Tileston & Darling, 2008).

This study examined the three case study principals' reflections of experiences, events, formal education, training, and/or resources that contribute to their intercultural proficiency development and the influence intercultural competence has on their leadership approaches. Document content analysis provided a window view into how the school conveys inclusive practices and value for diversity. Analysis of visuals and displays captured during school walkthrough provided another source of data revealing

indicators of school practices conducive to intercultural understanding. These two sources of data allowed for triangulation of qualitative data generated from the semi-structured interviews held with each of the participants. In seeking answers to the study's three research questions, my interest was to understand the significance of lived experiences, leadership coursework, district professional development, and IB's required training for preparing principals to lead a school mission advocating for intercultural understanding, as perceived by the participants. In this chapter, I will present pertinent conclusions and discuss their implications. In addition, recommendations are presented for continued research concerning school district's initiatives to cultivate school principals' intercultural competence in order to leverage diversity for increased student achievement through equitable culturally responsive school wide practices.

Research Summary

Phase One

Phase One utilized a strategy of content analysis to explore and examine case study principal's school website documents to establish a context for each school's conveyance of position on diversity, culture, and inclusion. Data collected in Phase One clearly indicated that each school intentionally communicates inclusive practices and programming indicative of culturally responsive school leadership and the intercultural competence implied.

Alice has a prominent presence in the documents on the school website via the Principal's Corner where she maintains a running log of communications and reflections on children, the school community and the numerous school initiatives with underlying

aims to advance Duggan's inclusiveness of minoritized families coming from outside the neighborhood. The content of the school profile page portrays the school's value for diversity also exhibited in the Social and Emotional Learning detailed as ongoing work on school culture and climate whereby restorative practices and IB framework for international mindedness and multiculturalism are leveraged.

Kamilya's immersed presence in Cayman's website is symbolically reflected in a half-page image of Black and Hispanic students all around her with a caption that is student-centered emphasizing social and emotional learning and community partnerships. Available text on the website highlight the school's pride in being dual language, recent authorization of IB MYP, full general education inclusion practices for 15% special needs students through push in services, and student, parent, teacher voice in the various committees that contribute to curricular and extra-curricular program decision-making.

Dr. Vincent's shared charge of Belmont's academic standing in the community is noted in what appears as distributed leadership with a leadership team, each of which is of a distinctly different background, but all devoted to the city of Baye. The *Embracing our Diverse Community* tab reflects the school's current focus for exploring and examining implicit biases that appeared to avert the community's unity. The recent establishment of the *Diversity* committee and professional diversity training for parents, as well as staff, is among the initiatives the school is undertaking towards intercultural understanding.

Phase Two

Phase Two of the study utilized a semi-structured interview methodology, which

enables participants the opportunity to reflect fully on probes aligned directly to the study's research questions and articulate responses to each question. Transcribed data was analyzed through DeDoose, which allowed for several trials of coding and recoding from the specific to the general. Qualitative data was categorized under the themes that emerged. These themes stemmed from research questions and were informed by the echelons of theoretical framework model (See Figure 2).

For RQ#1, participants provided their personalized depictions of intercultural understanding in the context of an IB MYP school setting, each thoughtfully emphasizing their meaning making of intercultural understanding is not specific to IB, but rather what they had arrived at through personal and professional cross-cultural experiences influenced by facets of their identities.

RQ#2 required additional development to gauge the process the participating subjects follow as they enact leadership approaches meanwhile developing intercultural competence at intersecting facets of their identity. Principals provided examples of staff and/or family resistance to diversity and their leadership approaches that were often filtered through their own racial, gender, class, and/or linguistic identity. While each of the participant's leadership enactment examples met a different number of the CRSL indicators (See Table 3), the analyzed data of practices they shared were directly aligned to all four categories of Khalifa et al.'s (2016) CRSL framework (Tables 10, 13, & 16).

Probes to RQ#3 sought to garner from the case study principals life experiences, formal education, training, and/or resources that contribute to intercultural competence development. All three case study principals underscored the importance of a knowledge

base about cultures and diversity, but emphasized the knowledge in itself is only a piece. According to them, what is necessary is the actual work of cross-cultural engagement that builds intercultural competence for leading teachers, students, and families to intercultural understanding. They each commented about the Head of School required three-day workshop jam-packed with the logistics of MYP program and curriculum, which did not include guidelines on intercultural understanding.

All three principals proposed for IB to provide the needed intercultural training for principals and suggested resources such as a framework that outlines the guidelines specifically for developing intercultural understanding school-wide. Each remarked about IB's credibility for this work which principals can defer to in order to build buy-in with resisting staff and/or parents. Filtered through their background experiences and interacting identity facets, each case study principal presented a different perspective on what principals need from the district in order to carry out effectively the work of diversity and intercultural understanding.

Dr. Alice Caape yearns for the district to require principals to work directly with principals appointed to schools in different parts of the city so they can see firsthand what diversity engagement looks like on the ground and collaborate on challenges. She believes the district can lead the way in breaking barriers. At minimum, she wishes the district would facilitate cross-cultural seating and interactions among principals during district wide meetings or trainings. Dr. Caape also urges for the district to support schools by creating international experiences for teachers and establishing incentives for teachers to learn a second language. Further, she feels the district should compensate

teachers willing to lead the work of diversity, and incentivize parents to participate in the various initiatives intended to raise the community's readiness for intercultural interactions.

Principal Kamilya Sayer hopes that the district will effectively integrate the various initiatives introduced and gradually waned for various reasons during the last decade (multicultural education, healthy kids, social and emotional learning, and inclusion) all under the new office for Equity and Access with the purpose of arriving at district lead focus intentional on developing intercultural understanding. She emphasizes that educators need to be continuously reflective of how culture plays a role in situations, and how race, power, and privilege interact in decision making that affects the school's adults as well as children. Kamilya firmly believes that principals who don't have the needed lived intercultural experiences should be supported by the district to complete a formal program designed by field experts who are able to guide educators to recognize their lack of intercultural competence and train them to develop the needed level of competence against a measurable continuum.

Dr. Charles Vincent firmly believes graduate coursework beyond the one or two required multicultural education courses are needed with ongoing literature a principal must be familiar with to effectively interact in diverse contexts and develop intercultural competence. With that, he does not believe principals should be solely responsible to lead staff and families to intercultural understanding. He points out that private schools and companies have diversity directors guiding this work. Conceding to budget constraints, he suggests the district appoint diversity directors to support groups of schools if each

building cannot have a designated expert. He looks forward to seeing what the district will roll out in the upcoming year with the new office focused on *Equity* and wishes the title were *Diversity and Equity* instead as that would bring the core issue to the surface rather than shying away from the controversy the subject of diversity continues to exude.

Phase Three

Phase Three school walkthrough data affirmed some of the practices the principals spoke of during Phase Two interview. In some cases, the lack of artifacts or displays reflects opportunity gaps for the school leadership to communicate their aspirations of culture group integration they commented on during their interview. The primary supporting theme for these missed opportunities, such as posting images about diversity training or initiatives for multicultural inclusiveness is likely due to the challenges principals reported in terms of effectively leading staff and parents on issues related to diversity. For Principals Caape and Vincent, related secondary themes were that they were inundated with the demands of their positions to find the necessary time needed to secure expertise in this area. Both felt the district had not prepared them for these issues and is not providing the necessary expert resource.

For Principal Sayer, diversity issues at Cayman are not as stark with a majority Hispanic student population and a uniquely diverse lower economic status community comprised of Blacks, Eastern Europeans, and Whites, which includes recent refugees from the Middle East. Ultimately, Principal Sayer credits her ability to forge copious trusting relationships with parents and staff during her several years in administration at Cayman and frequent cross-cultural interactions that further developed intercultural

competence she had gained prior.

Phase One clearly indicated the schools focus on diversity and inclusion as well as the great value for cultures and languages. However, constant comparison and triangulation reveals that Phase Two and Phase Three data indicate schools' focus on diversity and inclusion are a work in progress with aspirations at varying levels depending on the specific school context and principals' perceived competence to lead intercultural understanding.

Conclusions

Case study principals each profess arrival at a level of intercultural competence through increasing opportunities of immersion in cross-cultural spaces. This ongoing development is depicted in Deardorff's (2009) non-linear process of developing intercultural competence. The principals appeared to have a predisposition of respect and curiosity which when coupled with gained cultural knowledge leads to a flexibility to relate and interact effectively with diverse others, thus fostering continued intercultural development. In all three cases, intercultural competence development is unique to the interacting facets of identity and the distinctive type of cross-cultural experiences they had been exposed to in their personal as well as professional lives. Consequently, principals' leadership approaches are just as uniquely impacted. This was evidenced through the analysis of the leadership activities against Khalifa et al.'s (2016) CRSL. While all three principals provided examples that align to all four categories of the CRSL framework, each principal met a different number of indicators in each category and the total number of indicators overall varied between one principal and the next (Table 17).

Nevertheless, possessing a level of intercultural proficiency and exhibiting particular tenets of culturally responsive leadership can not be presumed sufficient to lead for intercultural understanding across diverse staff, students, and families. The interview data revealed that when the context of a school community requires additional activism on issues of power and privilege, district level diversity and equity reinforcement was hailed as the missing prerequisites. This was demonstrated in Principal Caape and Principal Vincent's experiences at their respective school, regardless of the number of years the schools had been operating as IB World schools.

Consequently, it is necessary to examine further the possible reasons an IB World school isn't leveraging globally minded IB frameworks as a pedagogical tool for developing intercultural understanding. Potential reasons that I elicited from the data are the fact that school principals struggle to meet their district mandates, which are independent of the IB program implementation requirements (Beckwitt, Van Camp, & Carter, 2015). Competing demands, such as different assessment systems, various district initiatives tied to funding, and a local/national political culture that is neither conducive to multiculturalism or internationalism (Miranda, 2017; Ngo, 2017), result in thinly stretched principals with little time or energy to pursue potential IB professional development in intercultural understanding or advance the use of currently available IB frameworks conducive to culturally responsive pedagogy.

Culturally Responsive School Leadership Framework

The findings of this study prompt additional consideration of culturally responsive school leadership. Data from this study produced additional indicators that align with the

four categories of Khalifa et al.'s (2016) CRSL, thus the indicators identified in the current framework are not exhaustive as the authors had indicated. Interestingly, none of the case study principals met indicators related to equity and *using* school and student data to elicit equity gaps (See Appendix B). For instance, equity audits prompt analysis of student achievement, attendance, and discipline referrals by racial and/or ethnic groups (Skrla et al., 2004) and can therefore provide the school principal with basis to pitch equity initiatives to teachers and families as well as request additional support and/or resources from the district. For the District of Baye in particular, the upcoming focus of Equity and Access across the district calls for a systemic approach (Darling-Hammond et al., 2017) to school equity that can serve both IB and non-IB urban principals in advancing intercultural understanding.

Moreover, the study's data did not address another key tenet of the CRSL, *transformational leader for social justice and inclusion*. This indicator can be somewhat inferred from Kamilya's subtle confidence in recalling her work to transform teachers' mindset on inclusion school-wide and modeling to staff the value for students' native cultures in recruitment and hiring practices. While Charles also pursued increasing the representation of Black, Hispanic and Muslim teaching staff, he, as well as Alice, presented the perception that their perseverance for social action had not yet reached a transformational level.

These findings prompted me to examine more closely leadership approaches the principals shared (See Appendix C, D, & E) against the transformational leadership framework which is comprised of five practices: modeling the way, inspiring a shared

vision, challenging the process, enabling others to act, and encouraging the heart (Kouzes & Posner, 2007). Aligning the study's data to this framework revealed differences in frequency each principal performed leadership functions that aligned to the five practices, specifically modeling the way and inspiring a shared vision (See Appendix F). These differences may be associated with various factors, including the levels of intercultural proficiency each has gained through their experiences. As Deardorff (2009) process model contradicts Bennett's (1993) progressing intercultural proficiency continuum, individuals' intercultural proficiency stages are not necessarily the same for all types of situations and circumstances. Therefore, it is palpable that the case study IB principals are at different phases of intercultural proficiency per the nature of diversity matters each is experiencing in his/her respective school contexts.

Consequently, these differences in context prompt the need for the intentional development of school principals' capacities to lead multicultural school communities. Further consideration should be given to principals' transformational abilities to enact a shift in teacher and community mindset about diversity, equity, and multiculturalism, all of which have a role in the academic achievement (Darling-Hammond, 2010b; Gay, 2010a; Howard, 2010; Ladson-Billings, 1995a). For instance, in a quantitative study comparing high and low performing schools specifically with regard to principals' alignment to the transformational leadership framework, Quin, Deris, Bischoff, and Johnson (2015) identified a statistical significance in principals' enactment of the two strands *challenging the process* and *inspiring a shared vision*. The study called for principals to focus particularly on practices of *challenging the process* and *inspiring a*

shared vision since data suggests these two strands have an impact on student achievement.

Intercultural Development Theory

The journey to intercultural proficiency involves an ongoing learning process and journey that is not necessarily linear (Deardorff, 2009). In fact, it is doubted one actually reaches proficiency (Bennett, 2004) as the journey will ebb and flow differently for each person as suggested through the case study principals' journeys, which were each influenced by facets of his/her identity. Thus, to expect a principal who has reached a level of competence on the continuum to seamlessly transition to culturally responsive leadership that is also transformative is not plausible.

Specifically, attention is needed in adult learning processes for making meaning from their learning experiences (Drago-Severson, 2012; Mezirow, 1991). Despite participating in diversity training and having a strong foundation in the literature on diversity issues, equity, and racism, both Alice and Charles were not confident they could overcome the resistance from staff and parents benefiting from the current status quo of power and privilege. They each voiced the need for the district, as well as IB, to provide the expertise and capacities for principals and teachers to effectively lead equity and advance intercultural understanding.

Identity Intersectionality

As MacKinnon (2013) had expanded Crenshaw's (2013) theory of marginalization at the intersections of race and gender to additional identity facets, this dissertation study insulated ethnicity as well as race and gender during participant

interviews to illuminate identity intersectionality that influence intercultural competence development and consequent leadership approaches. The intersectionality theory proved to be an inclusive paradigm for Principals Caape and Sayer. However, for Principal Vincent identity intersectionality is not evident. Nonetheless, the facets of his identity as a White heterosexual male of middle class status do in fact influence his intercultural development and leadership approaches. He is conscious of this positionality and proactively recognizes his need for additional intercultural development opportunities, remains current in the literature, and is intentional to be collaborative in decision making.

On the other hand, Principal Caape and Principal Sayer experienced marginalization that uniquely intersected across different facets of their identities. Specifically, Principal Caape discounts herself from white privilege raising awareness of her working class background and marginalization as a female, both of which influenced her intercultural competence development and leadership approaches including for example, elevating student and minority groups' voice. She emphasizes her identity as a bilingual educator has increased her intercultural competence and influenced her to ensure a foreign language is offered to all grades at the school.

As for Principal Sayer the identity intersectionalities occur at the facets of her gender, race, ethnicity, class, and non-native English speaker identities, all of which she believes contributed to nuanced life experiences that directly influenced her intercultural development despite the marginalization. In the current school contexts, these interacting facets of her identity serve as an asset to her leadership approaches, which may have attributed to the additional CRSL indicators her case study data revealed. Comparatively,

Dr. Caape's case study also revealed additional CRSL indicators beyond those shown in Dr. Vincent's case study. Although this study was not designed to measure culturally responsive leadership, these implicit findings would be in line with Santamaria & Jean-Marie's (2014) study that suggested that educators of historically underserved groups tend to manifest cross-cultural leadership practices through different filters of experience in comparison to dominant group peers.

Implications

Reviewing the study's echelons of frameworks and the proposed considerations for interpreting the study's strengths and limitations in leadership approaches provides insight for the urban district's practice of hiring and appropriate placement of principals. Further, the uncensored recommendations shared by subjects is valuable data for district's responsibilities to mentor and coach principals in the continuous development of intercultural competence and persistence in practices aligned to culturally responsive school leadership as synthesized by the literature in Khalifa et al.'s (2016) CRSL. Reflexively processing these considerations has enabled growth in my perspective and understanding of the three unique principals' lived experiences, formal training, and ensuing leadership approaches.

School principals are inundated with district mandates and high stake testing of students; the three case principals commented on minimal time or energy remaining to focus on more than the minimal requirements for IB MYP implementation. Such minimum requirements (i.e., inquiry-driven instruction in mandated subjects, criterion-based assessment, development of LP attributes, and value for languages, diversity, and

international mindedness) explain some of the common language, images and displays generated in Phase One and Phase Three at the schools but do not necessarily transfer into practice across the school community. Yet in the case of Cayman, Kamilya has empowered her team to identify IB practices and align practices with district initiatives. As IB authorization was a result of her leadership, its value is present, whereas Alice and Charles inherited the level of engagement the schools had for IB since their schools have been authorized for several years.

Nevertheless, Kamilya as well as Alice and Charles need the district's dedicated commitment to IB philosophy towards leveraging diversity and developing intercultural understanding. Additionally, in order to transform teacher and parent mindset for leveraging diversity and becoming authentically inclusive, principals need the structural organizational support (Quin et al., 2015), whereby the district recognizes the significance of IB frameworks, requires IB professional development options for principals beyond the minimally required three-day conference, and streamlines initiatives for equity with customized supports depending on school contexts.

Review of the literature provided the current state of urban school leadership context in America. The study aimed to contribute to the literature rich qualitative findings of current leadership practices of three uniquely situated public school principals of different upbringing and wide-ranging identity facets: gender, race, ethnicity, class, and linguistic abilities. The three case study principals provided a distinctively diverse representation of intercultural development. Each principal self-reported his/her level of intercultural competence through leadership approaches I later analyzed and aligned to

the CRSL and transformational leadership frameworks. Each principal's data generated a different total number of indicators in CRSL. As this study's aim was to garner *how* principals developed increasing levels of competence rather than to measure levels of competence or evaluate leadership approaches, the tabulated number of CRSL indicators is only presented in this study for consideration of further exploration in future research.

Further analysis of CRSL indicators that did not emerge from the principals' leadership approaches underscored indicators related to equity and transformational leadership, which did not manifest in the generated data. The lack of training in culturally responsive leadership may be identified as the reason. Therefore, it is reasonable to conclude that a school principal with an understanding and foundation of intercultural competence should still be required to have a thorough understanding of culturally responsive leadership. Moreover, a principal should be cognizant of adult learning processes in order to provide effective leadership to staff on issues of diversity, equity, and power.

Previous sections included discussion of Kouzes and Posner's (2007) transformational leadership theory and the five practice types principals need to espouse can be challenging and require intentional development. Providing leadership on issues that require others to reflect on their beliefs of justice and equity is demanding work as it challenges teachers, staff, and/or parents to recognize privilege they otherwise do not acknowledge. This is a reality each of the case study principals deals with daily. Whether requiring teachers to embed black history lessons throughout the year rather than just February or requiring teachers on hiring committees to consciously see the merits of

potential colleagues that don't mirror their own culture, this work can be burdensome when he / she is not effectively trained and supported. A principal's competent and responsive leadership is instrumental to the ongoing work of transforming values, beliefs, or behaviors one person at a time in order to influence a positive change in the overall culture of the school towards diversity.

Recommendations

For District Practice

As the three principals cited lack of time for cultivating IB frameworks and/or pursuing professional development, it is important to consider the root cause: competing district mandates, IB requirements, and local school diversity issues. The first recommendation is for the district's newly established *Equity and Access* office to harness the practitioner experience of building level leaders including teacher leads to implement equity audits (Skrla, et al., 2004). Resulting data should be used to inform decisions on mandated school wide initiatives. Program evaluation must be completed before decisions are made to discontinue practices and adopt new ones. Additional building level participation in decision-making contributes to ownership and improved implementation experiences. Further, consideration should be given to building both leadership and teacher ownership in initiatives adopted. Fidelity of program implementation may be improved if teachers are entrusted with action research projects, thus generating timely data that informs ongoing improvements to programs adopted (Wachholz & Christensen, 2004).

The second recommendation is for the district to adequately prepare principals for

culturally responsive school leadership responsibilities. Regardless of the level of intercultural competence the case study principals perceived they had, the data revealed gaps in various indicators of culturally responsive leadership skills. When comparing the interview data against Phase One and Phase Three, aspiration for transformative leadership is evident but in examining the leadership approaches more closely against the five practices of Kouzes and Posner's (2007) transformational leadership theory, varying levels of paucity in the transformative leadership practices emerged.

The school district may consider adopting the CRSL, or adapt its current leadership framework for deliberate CRSL practice, and provide the necessary professional development to increase principals' capacity for effective transformative leadership that balances pushing for change and securing staff and community buy-in through incentivized training and ongoing coaching. To ensure continuous improvement and evaluation of principals' CRSL practices, the district should include intercultural competency coaching into the principals' professional development plans. Individualized professional development plans can also include goals that align to district initiatives, which are deemed to align with equity gaps identified. Measurement of principals' goal attainment can be garnered through a performance evaluation rubric that incorporates indicators from the CRSL framework. The ongoing development of intercultural competence and completion of required training in the adopted leadership framework would enable principals to lead diversity and equity initiatives. Principals' leadership approaches and the outcomes of these initiatives can directly inform indicators in the annual performance review.

For IB Community Practice

The study's findings brought to the surface relative disparity between the principals' reflections on leadership approaches and the display of schools' practices such as the development of the LP and embracing diversity. The principals are cognizant of the IB philosophy and mission for intercultural understanding as well as the required prominence of LP framework. Yet, the principals did not speak to global contexts, Approaches to Learning, the LP framework or attribute development school-wide for embodying the intentional IB ethos of international mindedness (IBO, 2013, 2014, 2015). As the IB has begun the roll out of its school leadership framework, the findings generated from the study's three experienced IB urban school principals are timely input to be considered by the IB community.

For principals to move beyond branding the school with the impressive IB status, it is essential heads of schools receive IB leadership training necessary for cultivating skills specific to leading for intercultural understanding. As the initial required training for authorization is reportedly already intense, consideration is needed for leadership modules that can be offered online whereby busy principals can benefit from training and also gain opportunity to build a community of practice for ongoing collaboration and support.

For Research

This study was undertaken to add to the body of literature on principals leading urban schools authorized to implement the IB MYP. These recommendations for further study are presented based on the conclusions of the research. Overall, the findings

revealed principals' development of intercultural competence is relative to their background experiences, pivotal life events, professional experiences, and formal education, all of which are processed and filtered through different identity facets and in two of the three cases, identity intersectionalities. Moreover, the study revealed development of intercultural competence influences principals' leadership approaches, most of which were manifestations of culturally responsive school leadership practices.

While the IB ethos school context provides principals a platform to frame diversity initiatives, additional training and district support is needed for principals to overcome resistance stemming from systemic power and privilege dynamics among staff and families. It is recommended that further research is undertaken to study the individual leadership practices of interculturally competent urban school leaders who are leading diversity and equity initiatives conducive to intercultural understanding. Research could take the form of quantitative, qualitative, or mixed methods studies to explore leadership practices of urban school leaders.

Ultimately, a mixed-method study would provide for quantitative methods such as a survey of a large sample of urban principals to generate initial data, which can be analyzed to identify trends along variables such as years of experience, qualifications, gender, race, ethnicity, and cross-cultural immersion experiences. Through the qualitative phase, interviews with participants, and observations of leadership activity in their school contexts can illuminate further the behaviors, approaches, and interactions of interculturally competent principals. The inclusion of teachers in the study can provide the perspective of those directly influenced by the leadership approaches. Areas for

research can include the following questions:

1. What leadership practices do school principals focused on providing staff leadership for intercultural competence utilize?
2. What leadership practices do school principals focused on providing parents leadership for intercultural understanding utilize?

Concluding Remarks

During this transient murky period in our nation's climate towards immigration and waning value for the international community, the need for interculturally competent school leadership is intensified. Whatever limits may be imposed on immigration during this time, the reality of a multicultural America as evidenced in public school classrooms persists (Maxwell, 2014). What also persists is the predominantly white female teaching force and predominantly white male principal leadership (Sparks, 2016). As principals juggle competing demands, they are prompted by the literature to lead culturally responsive practices that increase minority students' academic performance.

In order for schools to provide equitable educational opportunities, the school's teaching force requires leadership that seeks to influence school culture beyond acknowledging diversity, but that, which intentionally engages diversity and pursues equity (Drago-Severson, 2012). This will require principals who are prepared for the difficult conversations about race, power, and privilege. Empowering school principals with the knowledge, awareness, and understanding of intercultural competence is only a start. Principals need to be better prepared to manage the existing cultural power dynamics (Shi-Xu, 2001) coached and supported in systemic processes (Mezirow, 1991;

Darling-Hammond, et al., 2017) required to transform staff and community to an asset based mindset towards diverse others.

With the expectations of ESSA, school districts have greater autonomy to implement locally conducive initiatives to meet student achievement performance benchmarks. Further, with ESSA's shift from teacher evaluation to principal development (Williams & Welsh, 2017), districts are encouraged to invest in building urban principals' capacity for culturally responsive school leadership. Herein are the opportunities to garner exemplars of what works and persisting barriers to intercultural proficiency development unearthed in these qualitative case studies relative to the unique contexts of the school principal, resulting leadership approaches, and school's adopted pedagogical frameworks. Ultimately, if school principals do not have the capacity to lead staff and community to intercultural understanding, who will?

APPENDIX A
PHASE TWO COMPARATIVE DATA ANALYSIS

Theme	Subtheme	Alice	Kamilya	Charles
Meaning making of intercultural understanding	Culture fluidity and cross cultural immersion experiences		✓	
	Cross cultural experiences and bilingualism	✓	✓	
	Focus on intracultural, diverse interactions, leading to intercultural			✓
Experiences filtered through intersections of identity facets		✓	✓	✓
	Gender			
	Race	✓	✓	✓
	Ethnicity		✓	
	Class	✓		✓
	Bilingualism	✓	✓	
Manifestations of CRSL in leadership approaches		✓	✓	
	Creating additional spaces			
	Committees building	✓	✓	✓
	Community partnerships	✓	✓	
	Elevating teacher voice		✓	✓
	Elevating student voice	✓		✓
	Elevating parent voice	✓	✓	
	Equity in hiring		✓	✓
	Culturally responsive curriculum/instruction	✓	✓	✓
	Culturally responsive programming	✓	✓	✓
	Diversity PD – Staff	✓	✓	✓
	Diversity PD – Parent			✓
	Diversity Training Resources	✓	✓	✓

Factors that contributed to intercultural development	Race and gender		✓	✓
	Socio-economic status	✓	✓	
	Immigrant experiences		✓	
	Bilingualism	✓	✓	
	Graduate course work		✓	✓
	Culture immersion abroad	✓	✓	
	Diversity in K-12 experiences	✓	✓	
	Leadership experience in schools with diverse population		✓	✓
<hr/>				
Principals' needs / recommendations	IB principal training specific to intercultural competence		✓	✓
	IB framework for intercultural understanding		✓	✓
	District designated diversity director			✓
	District mandated diversity initiatives			✓
	District streamlines equity initiatives for intercultural understanding		✓	
	District subsidized international experiences and foreign language learning for teachers	✓		
	Incentives for parents and teachers to lead diversity work	✓		
	Principal completion of expert lead intercultural competence program		✓	

APPENDIX B

ANALYSIS OF PRINCIPALS' LEADERSHIP APPROACHES ALIGNED TO CRSL

CRSL Strand 1	Indicator	Alice	Kamilya	Charles
Critically self-reflects on leadership behaviors	Committed to continuous learning of cultural knowledge and contexts	✓	✓	✓
	Self-reflective/ displays a critical consciousness on practice in and out of school	✓	✓	✓
	Uses school data and indicants to measure CRSL			
	Uses parent/community voices to measure cultural responsiveness in schools	✓	✓	✓
	Challenges Whiteness and hegemonic epistemologies in school	✓	✓	✓
	Uses equity audits to measure student inclusiveness, policy, practice			
	Leads with courage	✓	✓	✓
	Is a transformative leader for social justice and inclusion			

CRSL Strand 2	Indicator	Alice	Kamilya	Charles
Develops culturally responsive teachers	Develops teacher capacities for cultural responsive pedagogy	✓	✓	✓
	Collaborative walkthroughs		✓	
	Creates culturally responsive PD opportunities for teachers	✓	✓	✓
	Uses school data to see cultural gaps in achievement, discipline, enrichment, and remedial services			
	Creates a CRSL team that is charged with constantly finding new ways for teachers to be culturally responsive			
	Engages/reforms the school curriculum to become more culturally responsive	✓	✓	✓
	Models culturally responsive teaching	✓	✓	✓
	Uses culturally responsive assessment tools for students			

CRSL Strand 3	Indicator	Alice	Kamilya	Charles
Promotes culturally responsive/inclusive school environment	Accepts indigenized, local identities	✓	✓	✓
	Builds relationships; reduces anxiety among students	✓	✓	✓
	Models CRSL for staff in building interactions		✓	
	Promotes a vision for an inclusive instructional and behavioral practices	✓	✓	✓
	Models CRSL for staff in building interactions		✓	
	Promotes a vision for an inclusive instructional and behavioral practices	✓	✓	
	If need be, challenges exclusionary policies, teachers, and behaviors	✓	✓	✓
	Uses school data to discover and track disparities			

CRSL Strand 4	Indicator	Alice	Kamilya	Charles
Engages students, parents, and indigenous contexts			✓	
	Develops meaningful, positive relationships with community			
	Is a servant leader, as public intellectual and other roles	✓	✓	
	Finds overlapping spaces for school and community	✓	✓	✓
	Serves as advocate and social activist for community-based causes in both the school and neighborhood community	✓	✓	✓
	Uses the community as an informative space from which to develop positive understandings of students and families	✓	✓	✓
	Resists deficit images of students and families	✓	✓	✓
	Nurtures/cares for others; shares information	✓	✓	✓
	Connects directly with students	✓	✓	✓

APPENDIX C

ALIGNMENT OF DR. CAAPE'S ACTIVITIES TO TRANSFORMATIONAL
LEADERSHIP PRACTICES

Leadership Activity	Modeling the Way	Inspiring a Shared Vision	Challenging the Process	Enabling Others to Act	Encourage the Heart
Co-Curricular - Students MT After School Club –			✓	✓	✓
Blacks/Hispanic Space					
Curriculum – Multicultural units		✓	✓		
Mandating Black History curriculum integration across the year	✓		✓		
Extra-Curricular – Safe Club Student participation across city	✓		✓		
Supporting parent lead committees for multicultural activities		✓		✓	
Supporting teacher and parent led bilingual council		✓		✓	
Establishing Heritage Hall in addition to International Day	✓				✓

APPENDIX D

ALIGNMENT OF MS. SAYER'S ACTIVITIES TO TRANSFORMATIONAL
LEADERSHIP PRACTICES

Leadership Activity	Modeling the Way	Inspiring a Shared Vision	Challenging the Process	Enabling Others to Act	Encouraging the Heart
Co-Curricular – World Changers Club		✓		✓	✓
Multicultural Curriculum –	✓				
Fully inclusive of all needs, bilingual, multicultural	✓	✓	✓		✓
Dual language, IB team, SEL committee cross plan and align	✓	✓	✓	✓	
Student recognition for LP attribute development	✓	✓			✓
Coaching teachers to value cultural experiences in hiring selection practices	✓	✓	✓	✓	✓
Empowering counselor and MYP coordinator to lead merging practices with IB	✓	✓		✓	✓
Focusing dialogue across teams on how/what culturally relevant practices benefit students	✓	✓	✓		

APPENDIX E

ALIGNMENT OF DR. VINCENT'S ACTIVITIES TO TRANSFORMATIONAL
LEADERSHIP PRACTICES

Leadership Activity	Modeling the Way	Inspiring a Shared Vision	Challenging the Process	Enabling Others to Act	Encouraging the Heart
Co-Curricular – Student voice in the merger process	✓	✓		✓	✓
Curriculum – teachers are prompted to critically analyze for inclusiveness	✓	✓	✓	✓	
Established parent lead Diversity and Inclusion committee		✓	✓	✓	
Purposeful hiring to increase diversity in staffing	✓		✓		
Contracted Diversity Consultant to provide staff and parents PD			✓		
Elevates teachers to leadership roles	✓	✓		✓	✓

APPENDIX F

FREQUENCY OF PRINCIPALS' TRANSFORMATIONAL
LEADERSHIP ACTIVITIES

Practices	Alice	Kamilya	Charles
Modeling the Way	3	7	4
Inspiring a Shared Vision	3	7	4
Challenging the Process	4	3	4
Enabling Others to Act	3	4	4
Encouraging the Heart	2	5	2

APPENDIX G

CONSENT TO PARTICIPATE IN DISSERTATION RESEARCH

CONSENT TO PARTICIPATE IN DISSERTATION RESEARCH

Project Title

Intercultural Proficiency of Principals Leading IB Schools in Urban America

PIs(s): Ahlam Moughania

Introduction: You and your school have been selected to participate in an in-depth study related to leading for intercultural understanding. The selection criteria included your school's implementation of the MYP and integration of the IB Learner Profile. As a leader in this school, it is important to gain your understanding of experiences, trainings, and supports that develop principals' intercultural proficiency.

Please read this form carefully and ask any questions you may have before deciding whether to participate in this study.

Purpose: The purpose of this study is provide a close qualitative examination of how principals of IB schools develop intercultural proficiency, and utilize this proficiency in leading students, teachers and community. Ultimately, principals' reflection on experiences, trainings, and supports will inform recommendations the study will put forth to districts and the IB community.

Procedures: *If you agree to be in the study, you will be asked to:*

- participate in a semi-structured interview. The focus of the interview will be your prior experiences, trainings, and support resources that contribute to developing your intercultural proficiency and the influence this has on your leadership approaches. The type of questions in the interview will be open-ended question. The interview will be audio taped and will take approximately 60 – 90 minutes. You will have the option to hold the interview at the school building or outside and the option of choosing interview time either during non-instructional times during the day or outside of regular school hours.
- allow researcher a tour of the school to observe for displays and artifacts. You will have an option about when the tour takes place, whether during non-instructional times during the day or outside of regular school hours.

Risks/Benefits: There are no foreseeable risks involved in participating in this research beyond those experienced in everyday practices within an IB school. Minimal risk is associated with the identification of participants. Participants might feel some discomfort in answering questions and critically analyzing their intercultural proficiency during interviews or providing negative feedback regarding developing intercultural understanding across the school. Participants have the option of not answering any

interview question. There are no direct benefits to you from participation, but the information from this study will inform IB and public school districts of training and supports resources needs for developing principals' intercultural proficiency.

Compensation: There is no compensation provided in this study. As a token of appreciation for participation, the school will receive a basket of student school supplies valued at \$25.

Confidentiality: All participant and school names will be "masked" in publications and presentations. Participants will be asked to provide information regarding their experiences in developing intercultural proficiency and leadership practices. The information will be gathered from interviews, school tour observations, and public documents on schools website. The interviews will be audio taped. Once transcribed and checked, audio files will be deleted.

Audio files of interviews will be stored on a secured electronic platform, only those involved in the research will have access to the folder. Observation documents and notes from follow up interviews will be scanned into PDF format and stored on the secured electronic platform.

Participation in this study is voluntary. If you do not want to be in this study, you do not have to participate. Even if you decide to participate, you are free not to answer any question or to withdraw from participation at any time without penalty.

If you have a relationship with any of the researcher or are receiving services from Loyola University Chicago, your decision to participate or not will have no affect on your current relationship or the services you are currently receiving.

Contacts and Questions: If you have any questions, concerns or comments about this research study, please feel free to contact the researcher Ahlam Moughania at amoughania@luc.edu and/or to sponsor Dr. Charles Tocci, ctocci@luc.edu If you have questions about your rights as a research participant, you may contact the Loyola University Office of Research Services at (773) 508-2689.

Statement of Consent: Do you consent to the use of audio recording for interview?

☐ YES ☐ NO

Your signature below indicates that you have read the information provided above, have had an opportunity to ask questions, and agree to participate in this research study. You will be given a copy of this form to keep for your records.

Participant's Name

Date

Researcher's Signature

Date

APPENDIX H

IB MYP PRINCIPAL STUDY INTERVIEW PROTOCOL

Protocol question(s)	Associated Research Question(s)
<p>1. How would you describe the concept of intercultural understanding? <i>The following question is posed on the premise that educators leading intercultural understanding are themselves on a continuum towards intercultural proficiency.</i></p> <p>2. How does intercultural proficiency inform your work and the work of MYP teachers in the classroom? <i>Can you think of a recent example?</i> <i>In your experience, is this different than working in a non-IB school? In what ways?</i></p> <p><i>The following question is posed on the premise that identities are complex and intersect along numerous interacting facets (i.e. gender, race, ethnicity, religiosity, sexuality, class, etc.), thus experiences may be viewed through multiple and intersecting lenses.</i></p> <p>3. How have your intersecting identities, specifically race, ethnicity and gender, contributed to your intercultural proficiency development? <i>What is one example that particularly stands out in your memory?</i></p> <p>4. In what ways does your intercultural proficiency inform your leadership approaches? a. <i>What leadership strategies/approaches do you think reflect the development of intercultural understanding in teachers, students, families, community?</i> b. <i>Is there a recent occurrence when cross-cultural consciousness played a major part in your decision-making? Describe that.</i></p> <p>5. How do your intersecting identities of race, ethnicity and gender contribute to your leadership approaches?</p>	<p>1. How do principals describe the role of intercultural understanding within the MYP and as part of leading and IB school?</p> <p>2. To what extent does a principal's intercultural proficiency impact his/her school leadership approaches?</p>
<p>1. What contributed/contribute to your development of intercultural proficiency? a. <i>Experiences prior to leadership role of IB school?</i> b. <i>Formal training for leadership role?</i> c. <i>Formal / informal professional development and/or support resources?</i></p> <p>2. <i>What preparation do you feel is needed for principals to develop their intercultural proficiency?</i></p> <p>3. <i>What supports do principals and schools need to lead the development of intercultural proficiency of teachers?</i></p>	<p>3. What prior experiences, training, professional development and IB or district authored materials do principals find useful for developing intercultural proficiency?</p>

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VITA

Ahlam Bazzi Moughania is the daughter of Alia and Hassan Bazzi. She was born in Beirut, Lebanon and immigrated to Michigan with her family at the age of nine. She attended the Dearborn Public School District through high school. After a ten-year period and a mother of four children, she went back to school and graduated with high distinction from the University of Michigan with a Bachelor of Business as an Accounting Major. As part of a language and culture immersion project in her country of origin, Ahlam completed an intensive ESL teaching program. In 2005, she completed a graduate series in Instructional Design and Human Performance Improvement at the University of Michigan. In 2006, Ahlam earned a Masters degree in Administration at the Rackham School of Education, University of Michigan. In 2007, she secured the Michigan Department of Education K-12 School Administrator License through the University of Michigan's certification.

Ahlam has worked in the field of education for the past 20 years. Initially an advocate and volunteer for limited English proficiency families, she was invited to serve on policy-making committee at the local public school district. She began her formal career as an educator of ESL high school students and subsequently joined an up-and-coming charter school management group aiming to prioritize the cultural as well as academic needs of the multicultural community. Through a period of nearly twelve years, Ms. Bazzi-Moughania served as director of academics, building principal, and eventually became the Asst. Superintendent of the district's four campuses.

During the past five years, Ahlam has worked on numerous PK-12 school advancement and accreditation projects. She expanded her experience across private as well as public schools in the capacity of educational consultant and coach in the effort of advancing culturally relevant practices. During this time Ahlam and her husband relocated to Orange County California but returned to the Midwest for her to join Loyola University's School of Education. Ms. Bazzi-Moughania has been an active member of the Loyola community, serving on various committees and participating in university sponsored activities and programs. She served as Vice Chair of the Graduate, Professionals Adult Council (GPAC). While working on her Curriculum and Instruction doctoral program, she has maximized her background as an IB school principal and contributed to research and program development. Ahlam was also an instructor in the Teaching, Learning, and Leading Schools and Communities.

DISSERTATION COMMITTEE

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